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AN ADDRESS

Read to a Bible Class connected with a Sunday School in this city, at their Quarterly meeting on Monday Evening, April 23d. 1849.

MY YOUNG FRIENDS:—I meet you on this occasion, by asking the question, Has the silence of the Heavens ever been broken? This is a question of the first, and of the last importance to every human soul. We know, that it is the declaration of the Psalmist, that "the Heavens declare the glory of God, and the firmament showeth his handy work." We know, as he saith, that "day unto day uttereth speech, and night unto night sheweth knowledge."—or, *in other words, that* as we look out upon the Sun whose 'going forth is from the end of heaven, and his circuit unto the ends of it"—and upon all the objects which he reveals to us by the brightness of his shining,—and that as we look out upon the moon by night, and observe the stars, and all the heavenly host pursuing their *silent* course through the heavens,—they *speak* to us in language which cannot be misunderstood; from day to day, and from night to night, they teach us by their utterance, inaudible though it is, of the existence, and of the Power, and of the Wisdom, and of the Love, of their infinitely great Creator. "There is no speech nor language where their voice is not heard." "Their line," or as I would render it, their communication as by an electric telegraph, "has gone out through all the earth, and their words [or teachings] to the end of the world." The translation of this by an English Poet, familiar to all, is more than beautiful.

> "What though in solemn silence, all
> Move round this dark terrestrial ball;
> What though no real voice nor sound,
> Amid their radiant orbs be found;
> In Reason's ear they all rejoice,
> And utter forth a glorious voice,
> Forever singing as they shine,
> The hand that made us is divine."

This is more than beautiful. It is true, and it is sublime. The works of God do declare his existence. Their language is too clear, and too potent, to be misunderstood or resisted.

But, *my young friends, though the works of* God answer, in this inaudible language, the great great and all important question of his existence, they do not answer those other three great questions to which I adverted in my previous address to you, namely—What am I;—whence came I;—and whither am I going?—in other words, those three great questions,—as to our nature, our duties, and our final destination; without an answer to which no human being can be happy. By the study of himself and of his fellows, indeed, man may obtain an indefinite, imperfect answer,—some faint glimmerings of light on this subject, but nothing certain, clear, authoritative or satisfactory. And therefore the great point yet remains to be solved. Has the solemn silence of the heavens ever been broken? Has God indeed ever spoken to man? Has he ever revealed himself to the children of men? Has he ever manifested himself in any other way, than by and through the works of his hands, which testify only of his existence, and of the infinite intelligence, wisdom and love which must be the leading attributes of his character?

Christians, as you know, assume the affirmative on this question. They affirm that the New Testament contains a revelation which he has made of himself to men,—and a revelation which, in love, he has made to them of their nature, their duties, and their destination. They affirm that he broke this silence—O delightful thought!—when he spake to Moses on Mount Sinai, and to other prophets, the record of which is in the Old Testament. But they affirm, more especially, that he has broken this silence and spoken to us in these latter days by his Son Jesus Christ, the record of which is in the New Testament.

It has been my object, as you know, in the lessons to which I have called your attention since our last meeting three months ago, and for a short time previous, to establish the truth of this affirmation; to present to you in the briefest way, and the most succinct form possible, the evidence upon which Christians rely to establish the great, the momentous truth, that God *has* broken the silence of the Heavens, and *has* made a special Revelation to man through his Son, the Anointed One, the Christ, the long expected, and long desired Messiah.

Now as Christians affirm that this revelation is contained in the New Testament, it was necessary in the first place, to show you that this is an authentic book, not a book written within a few years, nor one written far back in the ages, the time of which, and the authors of which were unknown; but one that we can trace back with perfect ease and certainty, as you have seen, to the commencement of the Christian Era, in the same way, and by the same process that we can trace back the Declaration of Independence to the year 1776; that it is a book which was wrote by those who were the friends, the followers, the companions of God's Messenger, whose words they record, and whose names are as well and as certainly known as the name of him who wrote the charter of our country's liberty, or the names of those who were associated with him in preparing that immortal document. It is as authentic as the History which bears the name of Tacitus, a work as ancient as the New Testament. It is as authentic as the Iliad which is hundreds of years older than the Gospels. These ancient books can be traced back to their respective periods without any great difficulty or any great uncertainty. From the comparison of ancient manuscripts with our present copies of these, and by other means, we ascertain their correspondence at the present time with their original condition.

We know for instance that the Iliad was written by Homer, and we know that we have the work substantially as it was recited by that blind bard of Greece, to his admiring countrymen. But with greater ease, and far more certainty can we fix the date of the Gospels, the names of their authors, and prove their identity with the copies which came first from the hands of those who heard with their own ears the Saviour utter the words which they have recorded, and who saw with their own eyes the acts which they bear witness to in that divine work. A single spurious verse, perhaps, has crept in through the long lapse of ages since that book was first penned a few words, perhaps two or three of them of some importance, have been changed or mistranslated; and a good many various readings as they are called, not however affecting materially the sense of any passage, have been discovered by comparing our present copies with the most ancient manuscripts. No wonder after all the care which has been taken to preserve their integrity when we remember that they have been transcribed by so many different hands through so many different ages, but substantially, we know that it contains nothing *more* nor *less*, than it contained when it first came from the hands of those to whom its authorship is justly ascribed. No myths are there. The records of the miracles were as certainly in the first copies, as it is certain that they are in our present Bibles. The integrity of the book is placed beyond a doubt.

Having proved this point by the most unquestioned authorities, Lardner, and Paley, and Norton, the next question which arises is, are those records worthy of belief? Can we, in other words, establish the credibility of the Gospels? To satisfy you on this point, I have brought before you some of the arguments and proofs which are relied upon by all Christians with entire confidence. In the first place, the witnesses in this case were *honest* men. Their integrity has never been impeached. In any common or uncommon case at law, one or two honest witnesses are regarded as sufficient to establish the innocence or the guilt of any accused party.—But in this case, we have a dozen or more, who testify, and who testify only to what they did know. They heard all, and they saw all, to which they bear witness. Then again, the manner in which they testify, is another proof of their credibility. Simplicity, ingenuousness, candor, testifying against themselves, more freely, if anything, than when they are testifying to those things which are in their favor. Indeed, they seem to forget themselves at all times, except when they remember their own few faults. Nothing on their part is held back. Every mark which goes to identify the true witness, and to distinguish him from the false, is found in these records. No one can read these memoirs, without admiring the directness, the frankness, the honesty, and the truthfulness of their statements. The internal evidence, as it is called, is stronger here even than the external.

Then, again, I have shown you, that their testimony stands not alone; but that it is corroborated and supported, by that of others, who were not of their band, Jewish and Heathen historians, apostates and others. All the essential facts, I think I may say, of the Gospels, are confirmed by Josephus, Tacitus, and Pliny.—Judas, who first betrayed his master, and who knew, if any one, whether there was any conspiracy or deception on the part of Jesus or his associates, affirmed afterward that "he had betrayed *innocent* blood," and went out, in consequence, and hanged himself, remorse for his wicked deed having driven him to desperation; and Julian also, the Roman Apostate, who had studied deeply the whole matter, never denied the facts of Christianity. These are strong corroborative proofs.

And finally, I brought before you on this point, the invincible argument of Paley, that when man exposes himself to suffering and death, especially to ignominious suffering, and to ignominious death—where every thing is to be lost, and nothing earthly to be gained,—and this was the precise case with the Apostles,—there must be sincerity, the deepest conviction of the truth, and the value of the truth, for which they were called, and were willing to suffer and to die. When men state falsehoods it is always, as we know, from the hope of gain, or honor, or office, or pleasure: but who was ever known to suffer and to die ignominiously in maintaining a falsehood, without any prospect of recompense—for which no earthly treasures were to be gained—and for which no human preferment was to be acquired?

These were men who could not have been *deceived*, and we are equally sure that they were not deceivers, because they had no purpose or object to gain in attempting to deceive.

Another argument has been presented to you, drawn from the *miraculous* facts which are recorded in the New Testament. These facts *are* there. They always have made, as we have seen, a part of the record; and these authenticate the mission of Jesus as divine. If these works were performed by him, then God must have been with him. They were such works as no man could do of himself. All of them speak of the divinity within. Especially is the resurrection of Jesus from the dead, a miracle which places the character and claims of this religion to a divine origin, beyond a doubt. It is the corner stone of our faith. If the books which contain this great fact are authentic, as we have seen they are; if those who testify to the facts which are embraced in the volume, are worthy of all belief, and the proof of this is beyond all cavil; if they are confirmed by other witnesses who were enemies to the faith; if such men as John and Paul were men who could not be deceived, and had no possible motive for attempting to deceive others, then the great fact of the resurrection and the other miraculous facts of the Gospels are fully established, and it follows that this religion must be divine. In other words, that God did, indeed, break the silence of the Heavens, by him, his greatest Messenger, Jesus of Nazareth, when at his baptism, "the Heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased."

To strengthen your convictions still further in the truth of Christianity, as a divine religion, by the evidence upon which all believers so confidently rely, I have in my two or three last lessons, brought before you the evidence derived from Prophecy. God spake to Abraham, and promised him that "in him should all the families of the earth be blessed." He spake by Moses, and said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto *me;* unto him ye shall hearken;" and he has spoken by other prophets, especially by Daniel and Isaiah, making known the coming and the character of this One who was to bless the nations, who was to be a Prophet like unto Moses, and who was to be a Redeemer and Savior of his people. The fulfilment of all these prophecies was completed in the person of Jesus Christ, who came at the time, when, in consequence of these predictions, the Jews, and even many of the Gentiles, were anxiously looking for him; who came of the seed or family to which all these prophecies so clearly pointed; whose lineage is traced back through David and Jesse even to Abraham; and by whose miraculous acts, the blind received from him their sight, the lame were made to walk, the deaf to hear, the dead raised up, and the poor to have the Gospel preached to them; and who, by his sufferings and teachings, and by his glorious resurrection, and finally, by the establishment of a kingdom, which being spiritual, must be, of necessity, an everlasting kingdom, evinced that in him was entirely and satisfactorily fulfilled the language of prophecy. These events impress the mind with a deep conviction of a wonderful Providence, which is over the children of men, exercising a prescience—a foreknowledge—which anticipates the events of ages, and controls with the highest beneficence the destinies of our race. By a consideration of these events the whole Bible becomes a book which must ever be dear to the human heart, because it unfolds the workings of that Providence, and gives us the assurance that God has again and again broken the silence of the Heavens, and revealed to us, as the race was able to bear it, a knowledge of our nature, our duties, and our destination; and finally a full revelation of his will and purposes through that Divine Person, for whose coming so much, and so long, and so magnificent a preparation was necessary.

In my last lesson, I entered upon the topic of those prophecies which were made by our Saviour, and which have already been fulfilled, especially that remarkable one relating to the destruction of Jerusalem, the exact fulfilment of which [illegible] pages of secular and authentic history.

Such proofs as these, as it seems to me, my young friends, are irresistible. Jesus was truly a manifestation of the Father. His revelation is by these proofs, shown to be divine. He spake the words which he received from his Father—the Infinite and only God. The silence of the Heavens *has* been broken; and we do know for certainty what is the nature we possess, a nature which places us in the scale of being "but a little lower than the angels," and which is fitted to make us the "heirs of glory, honor and immortality;" we do know what are the duties which are required of us by our Heavenly Father, as Jesus has revealed all of them in the New Testament; and we do know our final destination, that we are accountable and immortal beings.

What, then remains to us, my young friends, but that we listen to this voice from the heavens; study and remember the words and teachings and example of Jesus, all of which are so true, so beautiful, and so divine, and thus be prepared to enjoy the present life, prepared to render up our final account in peace, and prepared to enter upon a blessed immortality.

PASSAGES FROM LONGFELLOW'S KAVANAGH

[A new forth-coming work.]

GREAT MEN.

Great men stand like solitary towers in the city of God, and secret passages running deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the laborers on the surface do not even dream!

THE END OF THE WORLD.

To-day, to-morrow, every day, to thousands, the end of the world is close at hand. And why should we fear it? We walk here as it were in the crypts of life; at times, from the great cathedral above us, we can hear the organ and the chanting of the choir; we see the light stream through the open door, when some friend goes up before us; and shall we fear to mount the narrow staircase of the grave, that leads us out of this uncertain twilight into the serene mansions of the life eternal!

NIGHT.

"How absolute," he exclaimed, "how absolute and omnipotent is the silence of the night! And yet the stillness seems almost audible! From all the measureless depths of air around us comes a half-sound, a half-whisper, as if we could hear the crumbling and falling away of earth and all created things, in the great miracle of nature, decay and reproduction, ever beginning, never ending,—the gradual lapse and running of the sand in the great hour-glass of Time!"

THE SETTING SUN.

The evening came. The setting sun stretched his celestial rods of light across the level landscape, and, like the Hebrew in Egypt, smote the rivers and the brooks and the ponds, and they became as blood.

INDECISION.

Thus he dallied with his thoughts and with all things, and wasted his strength on trifles; like the lazy sea, that plays with the pebbles on its beach, but under the inspiration of the wind might lift great navies on its outstretched palms, and toss them into the air as playthings.

A COUNTRY HOUSE.

The old house they lived in, with its four sickly Lombardy poplars in front, suggested gloomy and mournful thoughts. It was one of those houses that depress you as you enter, as if many persons had died in it,—sombre, desolate, silent. The very clock in the hall had a dismal sound, gasping and catching its breath at times, and striking the hour with a violent, determined blow, reminding one of a Jael driving the nail into the head of Sisera.

THE MINISTER.

He did not so much denounce vice, as inculcate virtue; he did not deny, but affirm; he did not lacerate the hearts of his hearers with doubt and disbelief, but consoled, and comforted, and healed them with faith.

The only danger was that he might advance too far, and leave his congregation behind him; as a piping shepherd, who charmed with his own music, walks over the flowery mead, not perceiving that his tardy flock is lingering far behind, more intent upon cropping the thymy food around them, than upon listening to the celestial harmonies that are gradually dying away in the distance.

THE EFFECT OF TIME.

The same object, seen from the three different points of view,—the Past, the Present, and the Future,—often exhibits three different faces to us; like those sign-boards over shop doors, which represent the face of a lion as we approach, of a man when we are in front, and of an ass when we have passed.

PROSPECTS FOR CIVIL LIBERTY IN EUROPE.

We have endeavored to enable the readers of the Register to look at the revolutions in Europe in various points of view. For ourselves we have striven to be hopeful, and as yet our hopes are not dashed, but we find more and more to confirm them. The three extracts below from the Foreign Correspondence of the N. O. Picayune, (which we have again and again quoted in the Christian Register of the present week,) give the state of things as an intelligent Southerner looks at them on the spot. If his views are not just; if they are only partial and not truly comprehensive; if other points of view that might be taken would very materially modify these which he has presented, it will at least be conceded that he writes with great spirit.

"Since the days of Shay's rebellion in Massachusetts, since the time of the Whiskey Insurrection in Pennsylvania, and since the period when the great and immortal Washington himself was vilified because he thought the introduction of French clubbism into the United States would prove subversive of true liberty, we have not had even the fragment of a party which could compare with the rowdy, reckless, ranting and rabid spirits who help to fill up the ranks of radicalism in Europe.

To a portion of the Red Republicans of Europe, and even of the Socialists, I have ever ascribed honesty of purpose and purity of intention. I have ever, at the same time, believed that they were misguided men, striving after impossibilities—men who conceived it a simple matter to govern ignorant, uneducated, impatient, and irreatrainable masses by systems of laws weak and utterly impracticable. I have believed that, as society is at present constituted in France and Germany, if the ultra liberals were to obtain the supremacy, a state of confusion, anarchy and violence would follow—a state destructive of all property, personal security, and of liberty itself. All this I believed before I had been [illegible] man ever.

I am simple enough to think that man requires some little training, moral as well as intellectual, before he will work kindly and gently in the light harness of government which Democracy would impose upon him—in plain English, that the more you educate the less you are compelled to watch, restrain and govern the human race. Of the radical rabbles of France, not one in fifteen of those who compose them are able to read or write."

"I hold that "Hail Columbia" and "Yankee Doodle," and kindred airs are all very well in their way. I have heard them on the Fourth of July and other fitting celebrations, and claim to have listened to them with a fair share of enthusiasm and patriotism. But there is a time and place for all things. Let us suppose, to bring the matter home, that all the hurdy-gurdys in New Orleans, and all the itinerant winter musicians as well, were multiplied by about seven hundred; and farther, that every instrumental and vocal organ was tuned, pitched and arranged say to "Yankee Doodle;" and still farther, that a procession was passing the livelong day in front of the doors or windows of our contemporary of the Delta, pouring one continuous, never-ending, unceasing and undying stream of this patriotic air into his ears;—in process of time might it not possibly so fall out that it would be a *relief* even to him if the tune were hushed, or at least changed for a space!

But no use of words that I am master of can throw such an avalanche of ridicule upon the airs, which so resounded in Paris a few months since, as do the French cast upon them now that they see their own folly. Out of the abundance of "mourir pour la Patrie," which so loaded the air last summer, they now extract even as great an abundance of humor. It is made a staple for hard hits and caricatures, both in print and on the stage, and the greater the ridicule the greater the laughter and applause. The fetes, the planting of trees of liberty, and all the extravagancies of the past year are let off cheaply in comparison. No one now hears either of the songs in question: the French have become sick and tired of them.

If ever there was a race of people utterly and entirely incapable of governing themselves, that race appears to be the present Italian. There are good and honest men among them most undoubtedly—men of expanded and liberal ideas, and who are willing to risk fortune, life, all to the good of their country—but there is neither unity, stability, nor fixed rule of action among the masses, and the affairs of the entire peninsula are in a state of inextricable confusion. Instead of all putting their shoulders to the wheel with a will—instead of adopting some general system of unity, and pursuing it with a constancy which would result in success—they are all looking this and that way for assistance and intervention. Some are calling for Austrian rule, some for French domination, others for English interference—in no quarter out of Piedmont perhaps have the people any reliance on themselves. As long as the present leaders have sway, whether those leaders happen to be monarchists, moderate liberal, or ultras, he who believes in the success of Italian nationality must have a faith which would remove mountains. When the Italians can settle their own domestic quarrels, organize a form of government for themselves, and maintain law, order and peradnal security in their own streets by their own exertions, we shall all be much older than at present. If they could be penned or hemmed in, and left entirely to themselves, they might work out their own redemption and freedom in time; but the misfortune is that their domestic quarrels, in the present state of matters, threaten to drag all their neighbors into the hot water which their own petty jealousies keep continually boiling and bubbling.

"They cry for Freedom in their senseless mood,
And still revolt when truth would set them free.
License they mean when they cry Liberty;
For who loves that must first be wise and good;
But from that mark how far they rove we see,
For all this waste of wealth, and loss of blood."
[Milton's Sonnets, xii.

PRESENT STATE OF SOCIALISM IN FRANCE.

We take the following from the editorial correspondence of the New Orleans Picayune, under date of Paris, Feb. 25.

"During last evening there was a grand Democratic and Social banquet held at the *Salle de la Fraternite*, in the Rue Martel. The price of tickets was only twenty-five sous, and at an early hour the place was crowded almost to suffocation. The tables held no less than twelve hundred guests; the galleries as many more, many of them being women. The centre of the rostrum was occupied by a huge bouquet, composed of *immortelles*, and partially covered with black crape—around it were tri-colored flags and escutcheons, and on many of them were inscribed the three days of February, the 22d, 23d and 24th, as well as the words "Liberte, Egalite, Fraternite." A large muster of the members of the Mountain, as well as the Socialist leaders in the Assembly, were present. Among others I notice the names of Ledru Rollin, who turned out on this occasion, as well as Proudhon, Lagrange and Pierre Leroux, who are never absent at such gatherings. The banquet was also honored with the presence of Mr. Brue Bar,* who is described as the great American Socialist. I never heard of him before—never heard of any name like the one he bears except Blue Beard, and I believe that that amiable gentleman was not an American.

The President of the banquet was M. Fosseyeux, and the first toast he proposed was the following:—"*To the manes of the Montaguards of* 1793!" This he accompanied with a revolutionary and very belligerent speech, which is said to have been much applauded. Pierre Leroux gave as a sentiment: "To the Solidarity of mankind; to fraternity; to that fraternity which must and will triumph."

After Proudhon, Demosthenes, Ollivier Schoelcher, and others had offered toasts and delivered speeches of kindred nature, Mr. Brue Bar arose and made an address of some length. In the course of his remarks he said that, "in the different countries of Europe through which he had just passed, France was regarded, *not as a sister, but as a mother guiding and directing all the other powers.*"

This brought Ledru Rollin at once to his feet—furnished him with capital upon which to go ahead in one of his speeches. He commenced with:

"Noble France! You have heard from the mouth of one of our American brethren the Lomage that is paid to you in all the countries of Europe. You are respected by all nations because you are generous. Ye, our captive brothers, condemned by court martial, you do not suffer for the cause of France alone, but for the cause of all mankind."

So much for what the speaker said in relation to the remarks of Mr. Brue Bar. Returning to France and to the men at the head of the present Government, he loudly demanded:

"What have they to prevent our progress! An army! But what can an army do against a resolved idea! What could the 100,000 men, now in Paris, do, if to-morrow a determination to attack the constitution was come to! (Tumultuous applause.) Did we not, on the 29th January, see an army raised impromptu in one night! Their army is composed of our brothers. Let them but leave this army in Paris for [illegible] therefore do they do? They send infected regiments from Paris into the departments where they make proselytes to socialism. (Prolonged applause.) The idea is formidable because it is honorable, something supernatural. It has all the elements, the vitality, the power of nature."

As soon as the applause which followed subsided, the great Republican orator gave the following toast:

"To the sole power of modern times; to the predominance of ideas; to the suffering martyrs of France, who at this moment represent the futurity of all mankind."

This sentiment, according to all the published accounts, was received with loud and long reiterated cheers and shouts. But when he says that the principles of those whom he terms the "suffering martyrs" of France, "represent the futurity of all mankind," I hope that that portion of mankind, occupying a small patch of land extending from Maine to California, and including Texas, may be left out of the category. We can get along very well in the race of nations, with those rude, home-made and simple principles which our forefathers left us, without adopting the refined doctrines of government which the ultra republicans of the French school, in their propagandist propensities, would sow the wide world over. While Ledru Rollin was a member of the Provisional Government, and occupied a position from whence he could stun mankind with his "ideas," and "progress" and "fraternity," and what not, France was not half big enough to hold him. Belgium, the Italian States, Poland, Germany even, were to be regenerated and disenthralled on his new system. For a space it cannot be denied that he had every thing his own way; yet what has it all come to in the end? Why, that the great leader could hardly be returned from a single one of the representative districts into which France is to be divided, were the election to take place to-morrow, unless they were allowed all the great cities in which to gerrymander; and even then he would scarcely find hot beds enough to make up his full complement of votes. In the agricultural and industrial sections he has now no friends, to such a discount has he brought his own peculiar ideas of republicanism. While he held power he did little but identify his name with utopian theories, nonsensical fetes, turbulent misrule, and excessive taxation, and these have long since reacted upon him.

Yet if the pertinacious persistence in a system, after its weakness and impracticability have been thoroughly proved, entitle a man to any credit, Ledru Rollin is well worthy of a full share. He fights on as manfully without followers as he did when he had a host at his back, and is of that class who never give up a battle as lost as long as they are on their feet. Most unfortunate was it for him that he was compelled to deny all participation and complicity in the demonstrations and insurrections of last May and June, for it takes away much from the force of the arguments he now uses in justification and praise of those who took an open and active part. If he deemed the course and principles, for which those men fought so zealously, as just and holy, it would have been more to his credit had he joined them musket in hand—he who so loudly lauds the "martyrs," should certainly be willing to run some risk of martyrdom. But this he did not do; and although little is now said about it, the circumstance has certainly made sad inroads upon his popularity.

It is all idle talk when Ledru Rollin says that the army is imbibing socialist principles. The only instances of disaffection in any branches of the service, or of a leaning towards the "democratic and social" Republic, were manifested in the latter part of January in some of the battalions of the Garde Mobile; and all the dissatisfaction they evinced grew out of the order for their disbandment. The regular army is universally set down as true to the Government, and not to be tampered with; so, too, is the National Guard. Nor is the Socialist idea at present gaining recruits in any quarter; nor does it retain even its former numerical strength. Those who joined the ranks during the spring of '48, deceived by the hollow promises then so freely made, have since seceded by thousands. Those who possessed habits of industry soon found that they were carrying them but to a bad market when they entered into a partnership with the indolent followers of Proudhon, Leroux, Lagrange & Co., and were not long in breaking the connection."

* A gentleman informs me that this must be Mr. Brisbane, the well-known correspondent of the New York Tribune. The zeal of Mr. B. in behalf of social progress is untiring; the honesty of his intentions has never been questioned; but he is of that sanguine temperament which blinds itself to natural obstacles, and he will continue to believe that the cause in which he is engaged is spreading even when he stands alone in its defence. It is unfortunate that his great talents are not exercised in advocating other doctrines and systems than those which in this world can never be carried out.

A SCENE IN THE FRENCH CHAMBERS.

It would seem there is all the difference in the world between temperaments. The French legislator confines himself to his glass of sugar and water, to keep his blood cool. The *American* legislator takes his brandy or other fiery liquid to get his blood warm. Mr. G. W. Kendall thus brings the Frenchman before us:—

Towards the close of the discussion in the Chambers on Saturday, and just as M. de Montalembert was descending from the tribune, a scene of unwonted agitation was enacted in the Assembly—I call it agitation, as that is the term they use here to designate a row. As M. de Montalembert passed M. Denjoy, the latter remarked: "You have had a noble vengeance, for you have the approbation of a large majority of your fellow-citizens." Following this came a voice from the Left, "Ay, of the fashionable world!" and scarcely was this uttered before another shouted, "And, above all, of M. Denjoy." And as if this were not enough, M. Erienne Arago called out from his place, "Send that to the *Courrier de Gironde*," a paper supposed to be in the influence of M. Denjoy.

A scene of extraordinary tumult and excitement now took the place of calm legislation, nor did the agitation cease when M. Denjoy was seen rapidly walking towards the seat of M. Arago, on the summit of the Left. Every member rose in his seat, and with anxious looks awaited the issue. As soon as M. Denjoy was in front of the bench occupied by Messrs. Arago and Gent, he sharply exclaimed: "Which of you uttered those words?" "It was I," said the former. "Then you must at once accompany me outside!" (*Vous allez sortir avec moi,*) exclaimed M. Denjoy, in tones most passionate.

And now the excitement was greater than ever, as M. Arago rose from his seat. A general rush of all the members was made towards the left, as if to separate the two men or to prevent a meeting; but before any one could reach the spot they had disappeared, and were outside the Chamber. Out of the hall, the members all talking at once, rushed pell-mell; loud and violent exclamations were heard on all sides: the President's bell sounded in vain: and the sitting was suspended for some time. But it seems that outside the hall mutual explanations and concessions were made, and the matter was finally amicably settled.

It has often been a matter of surprise to me that the members of the French Assembly, who always speak with a glass of simple sugar and water before them, should [illegible] lative assemblies, where the full strength of the English language is at times indulged in, the most excitable discussions are as calm as summer mornings in comparison with some of the most common "agitations" here. Under the influence of half a dozen strong whiskey toddies, a Western legislator can sometimes get his steam up to a pitch which induces him to indulge in a style of oratory rather more florid than the strict etiquette of debate would sanction; and when he has a full head on he may "break things," and do more damage than his French brother in law-making. But the latter, with a sip or two of sugar and water only to excite him, works himself into a half frenzy if every thing does not go to suit him. It is certainly fortunate that the French are a temperate people—that they do not add to their natural excitability by those stimulants in which other nations indulge.

M. COQUEREL AND THE PAPACY.

From the report in the Paris papers of M. Coquerel's remarks in the French Chambers, it will be seen there is some sense in what our religious anti-catholic papers have attempted to ridicule:

"Yes," continued M. Coquerel, "France would act wisely in a moral point of view; for the Romans had not only expelled the Pope, but in him the very best friend of Italian liberty.—(Renewed interruption on the Left.) It would be well that these ungrateful Romans—(Noise on the Left)—If France did not re-establish the Pope at Rome—(Loud exclamations on the same side)—If France did not do so, Austria and Naples would do it, sooner or later. He could not say whether these two powers would do so with more Catholic views, but they certainly would not be influenced with a feeling of greater liberality. I who speak to you, said the honorable gentleman, believe firmly that the Popedom will one day come to an end; but it is because I hold that belief that I should be sorry that it terminated by a political cause. (Laughter.) There cannot be any doubt as to what I mean—I do not wish to see the Popedom abandoned by Kings and Republics, but by believers, and that event will arrive in good time. (Laughter.)—I will not do the Republican principle the honor of imagining that all nations are capable of being Republican—(Hear, hear, on the Right)—and a people is not Republican because it proclaims a Republic which it inaugurates by two crimes—assassination and ingratitude." (Applause on the Right.)

LETTER FROM REV. MR. SHORE IN PRISON.—How well Mr. Shore bears himself in Exeter gaol, how well filled his conduct is to win him golden opinions, and to promote both his own cause and the cause of Christian freedom, will be seen from the following letter to Rev. R. Ainslie, published in the London Patriot:

THE GAOL, St. Thomas's, Exeter.
March 19th. 1849.

My Dear Sir,—I have just received your kind note. Many thanks for your kind interest respecting my health and comfort. I have but one wish,—it is that God may be glorified. I shall be as happy here as I should be anywhere else, when I learn that His cause prospers; my own personal position is quite a secondary matter. Regardless of this consideration, I trust the Committee will bring all their energies to bear on the great principles involved in these proceedings,—that in matters of religion man is responsible to God alone. We must keep the principle which produced the disruption in Scotland,—"The headship of Christ" in spiritual concerns. I am but an unworthy and insignificant individual; but this is a principle which affects, not only the community generally, and posterity also, even to the latest generations, but it affects the very honor of our Lord.

I should think my life well spent in prison, if thereby, through the blessing of God, it should lead to the entire freedom of religion from priestcraft and secular control. I never felt this principle so important for the honor of religion and the good of the community, as at present. Make use of me, therefore, to carry out this principle in any way that you think best. But a gaol, my dear sir, is not without its advantages. I never felt the Saviour more precious, his salvation more sweet, nor his offices more suitable. In all his fulness he is just what I want in my present position. It is true I am now locked in for the night; but I should not have better company even if I were in the Bishop's palace. I have, truly, much enjoyment in my prison, and I feel fully assured that this will continue so long as there is a needs-be for my remaining here. The Bishop might not have intended it, but I believe I have now learnt from experience how it was that the apostles in prison sang praises to God at midnight. The prison, with Christ and a good conscience, is far better than a palace without either. You must not think I am so badly off. The Lord gives his people grace according to their need. I should need still more for the stake; but I believe, if called thereto in the way of duty, I should receive it. Pray for me, that I may have a single eye and a sound judgment.

It is said, "He that believeth shall not make haste." I ought not, therefore, to be hasty to get out of prison. So far as I know myself, I am not; and I am sure I shall rejoice, whether bond or free, when Christ in all things shall be glorified. With my best thanks to yourself and the Committee for your exertions on my behalf, and for our common object, believe me, my dear sir, yours very affectionately in the bonds of the Gospel, JAMES SHORE.

To the Rev. R. Ainslie.

MACAULAY AND THE QUAKERS.—It is stated in the London papers, that a deputation from the Quakers had an interview recently with Mr. Macaulay, upon the subject of his notice of William Penn, thinking that justice was not done to him. After a long conversation, the deputation failed in proving any of Mr. Macaulay's statements incorrect. It is also said that among the authorities of Mr. Macaulay to prove his estimate of Wm. Penn's character, was an extract from the proceedings of the Society of Friends, where they expel Penn for *courtier-like compliances*, and afterwards re-admit him on his submission.

SPEECH OF MR. MACAULAY.

On occasion of his being presented with the Freedom of the City of Glasgow, March 22, 1849.

[In Mr. Macaulay's speech on this occasion, he has uttered many eloquent and admirable sentiments, and spoken in a manner highly honorable to him as a statesman and as a man. The London Inquirer regrets the injury to the public interests from his retirement from public life, especially the circumstances under which his career as a statesman was brought to a close.]

"Mr. Macaulay," says the Inquirer, "represented the political opinions of the city of Edinburgh in Parliament for some years as truly, we believe, as any individual can do that office for a multitude. Of his honesty and ability there was no question. A time came, however, when one question, not likely in reality to come before Parliament, excited strongly the feelings of [illegible] tion, and neither his former services, nor his high qualifications, were held sufficient to excuse that want of subservience to the popular will. Upon that single ground he was rejected, and the consequence was a determination to retire from public life.

We recur to the subject now, merely in order to remark, that similar conduct on the part of other constituencies would soon strip the Legislature of all high personal qualities. The best men are precisely those who will withdraw from public life, rather than profess sentiments which they do not feel, or become mere mouth-pieces for the utterance of the opinions of others. The loss of their position is least felt by themselves. The public is the great sufferer, just when it seems to have things its own way. It loses the inestimable benefits of real representation. Its chief interests are committed to unworthy trustees. The difficult business of Government is taken out of the hands of the wise and conscientious, and is left at the mercy of those who ignorantly embody, or knavishly assume, the political passions of the time."

Mr. Macaulay's address was as follows:—"My political life, my lord, has closed. The feeling which contention and rivalry naturally called forth, and from which I do not pretend to have been exempted, have had time to cool down. I can look now upon the events in which I bore a part, as calmly, I think, as on the events of the past century. I can do that justice now to honorable opponents, which perhaps in moments of conflict I might have refused to them. I believe I can judge as impartially of my own career, as I can judge of the career of another man. I acknowledge great errors and deficiencies, but I have nothing to acknowledge inconsistent with rectitude of intention and independence of spirit—(great applause.) My conscience bears me this testimony, that I have honestly desired the happiness, the prosperity, and the greatness of my country; that my course, right or wrong, was never determined by any selfish or sordid motive, and that in troubled times, and through many vicissitudes of fortune, in power, and out of power, through popularity and unpopularity, I have been faithful to one set of opinions, and to one set of friends. I see no reason to doubt that these friends were well chosen, or that these opinions were in the main correct. The path of duty appeared to me to be between two dangerous extremes—extremes which I shall call equally dangerous, seeing that each of them inevitably conducts society to the other. I cannot accuse myself of having ever deviated far towards either. I cannot accuse myself of having ever been untrue, either to the cause of civil and religious liberty, or to the cause of property and law. I reflect with pleasure, that I bore a part in some of those reforms which corrected great abuses, and removed just discontents. I reflect with equal pleasure, that I never stooped to the part of a demagogue, and never feared to confront what seemed to me to be unreasonable clamor. I never in time of distress incited my countrymen to demand of any government, to which I was opposed, miracles—that which I well knew no government could perform; nor did I seek even the redress of grievances, which it was the duty of a government to redress, by any other than strictly peaceful and legal means. Such were the principles upon which I acted, and such would have been my principles still. The events which have lately changed the face of Europe have only confirmed my views of what public duty requires. These events are full of important lessons, both to the governors and the governed; and he learns only half the lesson they ought to teach, who sees in them only a warning against tyranny on the one hand, and anarchy on the other. The great lesson which these events teach us is, that tyranny and anarchy are inseparably connected; that each is the parent and each is the offspring of the other. The lesson which they teach is this—that old institutions have no more deadly enemy than the bigot who refuses to adjust them to a new state of society; nor do they teach us less clearly this lesson, that the sovereignty of the mob leads by no long or circuitous path to the sovereignty of the sword—(cheers.) I bless God that my country has escaped both these errors. Those statesmen who, eighteen years before, proposed to transfer to this great city, and to cities like this, a political power which but belonged to hamlets which contained only a few scores of inhabitants, or to old walls with no inhabitants at all—those statesmen, and I may include myself among them, were then called anarchists and revolutionists, but let those who so called us, now say whether we were not the true and the far-sighted friends of order—(great cheering)! Let those who [illegible]

called us now say, how would they have wished to encounter the tempest of last spring with the abuses of Old Sarum and Gratton to defend—with Glasgow only represented in name, and Manchester and Leeds not even in name. We then were not only the true friends of liberty, but the true friends of order; and in the same manner, aided by all the vigorous exertions by which the Government (aided by patriotic magistrates and honest men) put down a year ago those marauders who wished to subvert all society—these exertions, I say, were of inestimable service, not only to the cause of order, but also to the cause of true liberty. But I am now speaking the sentiments of a private man. I have quitted politics—I quitted them without one feeling of resentment, without one feeling of regret, and betook myself to pursuits for which my temper and my tastes, I believe, fitted me better. I would not willingly believe that in ceasing to be a politician I relinquished altogether the power of rendering any service to my country. I hope that it may still be in my power to teach lessons which may be profitable to those who still remain on the busy stage which I have left—(hear, hear.) I hope that it may still be in my power so faithfully, without fear or malignity, to represent the merits and faults of hostile sects and factions, as to teach a common lesson of charity to all. I hope it will be in my power to inspire, at least, some of my countrymen with love and reverence for those free and noble institutions to which Britain owes her greatness, and from which, I trust, she is not destined soon to descend—(great cheering.) I shall now, encouraged by your approbation, resume with alacrity a task under the magnitude and importance of which I have sometimes felt my mind ready to sink."

The honourable gentleman resumed his seat amidst the most enthusiastic plaudits.

CHRISTIAN REGISTER

BOSTON, SATURDAY, MAY 12, 1849.

NATURE OF INSPIRATION.

The present article will be devoted to a summary statement of the views of Mr. Morell on the subject of Inspiration, in his own language. This writer, whose name is already familiar to our readers, "regards inspiration as consisting in the impartation of clear intuitions of moral and spiritual truth to the mind by extraordinary means. According to this view of the case, inspiration, *as an internal phenomenon*, is perfectly consistent with the laws of the human mind—it is a higher potency of a certain form of consciousness which every man to some degree possesses. The supernatural element consists in the *extraordinary influences* employed to create these lofty intuitions, to bring the mind of the subject into a perfect harmony with truth."

Mr. Morell remarks in confirmation of this view that it alone gives full consistency to the *progressive* character of the scripture morality; that it is the only one which gives a satisfactory explanation of the minor discrepancies to be found in the sacred writings—discrepancies in the statement of facts, in reasoning, in definition, and in purely formal and logical processes. "All matters of verbiage, of memory, of mere judgment, of logic, have nothing whatever to do with inspiration, or prove anything respecting the canonicity of the book, one way or the other." Inspiration depending upon the clearness, force, and accuracy of the religious intuitions, any character which appeared in the men who lived with Christ on earth, and received a double portion of his spirit as apostles and martyrs for the truth, *there* we see the unquestionable evidence of a real inspiration; and the writings emanating from such men, when acknowledged by the universal Church, become essentially *canonical*, as being valid exhibitions of apostolical Christianity in its spirit and power."

As to the Old Testament, Mr. M. affirms that so far as the *nature* of its inspiration is concerned, "never did Christ and his apostles affirm the *literal* and special divinity of all the national records of the Jewish theocracy, as preserved and read in the synagogues of that day. They honored the men who had been servants and prophets of the Most High. They honored the writings from which their spirit of piety and of power breathed forth. They honored the *Divine* and the *Eternal* in the old dispensations." "We regard the Jewish economy," says Mr. Morell, "as a Divine and miraculous dispensation;" and "if the Jewish dispensation was Divine, if God communed in secret with the nation, if his Spirit was in the Church, then the writings which embody this religious state are *inspired*,—inspired however not as being penned under any specific commission from heaven, but as being the productions of those who were enlightened by special influences, and as being universally received by the Jews as the purest representations both of their national and their individual religious vitality."

Passing from the Old Testament to the New, "we know," says Mr. Morell, "that Christ chose and commissioned twelve apostles to proclaim his doctrine to the world; that after the ascension they enjoyed a special outpouring of the Spirit for the purpose; that this special impartation of the Spirit, however, while it gave them clear intuitions of Divine things, did not absolutely preserve them from *all* error; that the whole scheme of Christianity dawned in fact but gradually upon their minds; that they often consulted together respecting sentiments and usages, whether they were to be maintained or not; that the minor errors of one were counteracted by the influence of another. We know still further, that the early Churches depended *entirely* upon the living teachings of the apostles, and those instructed by them, for their *first conceptions* of Christianity; that as occasions suggested, some of the apostles, and first evangelists who travelled with them, wrote down their accounts of the life of Christ, as eye-witnesses, or as instructed by those who were; that as the wants of Churches arose, letters were written to them by some of the apostles, in order to impart knowledge, comfort, rebuke or exhortation. We *cannot* then infer that any of these books were written by an express commission from God, or that they were *verbally* inspired, or that they had any greater authority attached to them than the general authority which was attached to the apostolic office, or that they were regarded by the early Christians as being the Word of God in any other sense than as being the productions of those who lived with Christ, were witnesses of his history, and were imbued with his Spirit; as being, in a word, veritable representations of a religious life which they had received by a special inspiration from heaven."

Mr. Morell, whose views we have thus presented, was a pupil of Dr. Chalmers; and the latter once remarked of his promising young friend, that he would be found "the accomplished combatant of infidelity in its new and coming forms, and one of our foremost champions in the sacred cause of truth and righteousness."

THE ADJOURNED MISSIONARY MEETING.

An adjourned Missionary Meeting was held at the Chapel of the Church of the Saviour, on Sunday evening, May 6th, Hon. Stephen Fairbanks presiding. Rev. Mr. Sullivan offered prayer. Rev. Mr. Fox read the records of the previous meeting of April 8th.

Rev. Dr. Gannett, Chairman of the Committee appointed at the previous meeting, read a Report embodying conclusions to which they had unanimously come. Dr. Gannett introduced his report by saying that the argument on which the friends of Christian missions rest their appeal, is very simple and conclusive—that here in the Gospel is the one means of personal redemption, and of enabling men worthily to discharge the duties of this life, and to enter on the future state. It is ours to use, ours to diffuse.

In view of the object before us, the Report proceeded to consider two reasons why we have done so little. First, there is an unjust appreciation of the missionary office and work. A second hindrance grows out of the character of our people. We are not avaricious, nor narrow-minded, but we are a *calculating* people. The question with a Bostonian is not what it will cost, but what it will produce. Now the results of missions seem to be of doubtful utility, first from their being prosecuted at a distance, and secondly they are in some degree intangible. Much of the good done will never be recorded except in the statistics of heaven.

Dr. G. next proceeded to consider the topic, How shall we spread Christian truth and righteousness through the land? Some few of us may go personally to destitute places; we may send useful books and tracts. But the books and the tracts must be carried, and their influence be connected with the living voice. We must therefore send men, who shall be adequately supported. Where shall they be found?

In approaching details, and coming to the inquiry, What methods shall we use—Dr. G. remarked that little can be done by disconnected efforts. There must be organization—and is any new organization needed? The Committee were united in the opinion that we have the needed organization already existing, viz, the American Unitarian Association. This Association is already in existence, is well known, is connected with the names of revered friends, has an honorable history, has permanent funds which will probably receive augmentation, has an act of incorporation, has a central office, and efficient officers. Still other considerations were mentioned which gave force to the opinion entertained by the Committee. The Association admits of enlargement. Again, the 1st article of the Constitution declares that "the object of the Association is to diffuse the knowledge, and promote the interests of pure Christianity throughout the country." This language was employed in no sectarian or dogmatic sense. The name "Unitarian" was used as an honest declaration of opinion, and it expressed the position in which Unitarian Christians were put by the exclusive policy of the other sects, that were ready to accept contributions from Unitarians, but refused to admit them to any share in disbursing the funds. Dr. G. quoted from the records of the Association two extracts, which showed that its early friends were actuated by marily to spread the moral and spiritual influences of the Gospel. If, therefore, circumstances had constrained the Executive Committee to give the Association a more sectarian character than its early friends contemplated, it was a reason why we should restore it to its original design.

Dr. G. closed with presenting three objects to which the Association should in future direct their particular attention, viz: (1) the education of young men, (2) the distribution of devotional books, and works on practical religion; (3) the employment of missionaries wherever a desire is expressed to have them, or the wants of the people require.

The reading of the Report occupied about half an hour, and, as our readers will therefore see, we have made but a mere sketch of it. We hope that a document so able and minute, and composed so much in the spirit of the work itself, will come before our churches in some appropriate form.

Rev. Mr. Sullivan expressed his accordance with the views of the Report. We stand, said he, at a new era, as much as those who established the American Unitarian Association. It is not a sectarian stand, but in honor of truth and freedom. Mr. S. then proceeded to remark on the changes that had taken place in the country, and the vast area now swept by an increasing population. The question for us as Christians, is, Do the spiritual means go with the rapidity of the physical? Do those who go forth from us, go as did Winthrop and Carver, and other Christian emigrants in other times? Far otherwise. Mr. S. concluded with earnest appeal to our sense of responsibility, especially as he feared other denominations are doing more than we for the direct diffusion of the gospel.

The remarks of the next speaker have been kindly furnished at our request: Mr. S. Greele spake as follows:

He had been much impressed by the speech of his reverend friend from Brattle street Church, who portrayed to us at a late meeting both the improvement and needs of the West.

Every tide brings to our shores, from almost every part of Europe, thousands of our fellow beings, to swell that teeming population, whose will is destined ere long to become the law of the land. How necessary then, for the conservation of every thing that is sound and valuable in our institutions, yea, even for the preservation and perpetuity of our free Republican government itself, that this will should be moulded and thoroughly pervaded by religion.

We hear much from abroad of "liberty," fraternity, and equality." These are goodly words; but they have little meaning, until baptized into the spirit of Christianity. What is this liberty, which its votaries are worshiping, and lauding to the skies? She may be a heathen goddess, proclaiming unlimited license; but she is certainly any thing but a Christian divinity, promising to her suppliants freedom from sin. What is this fraternity of which they boast? It may be a brotherhood, bound together by material ties, no stronger than ropes of sand. But it is not a Christian fraternity connected by spiritual bonds, firmer and more enduring than bands of steel; and this equality of which we hear so much, consists, it is to be feared, in depressing, and in pulling down, rather than in elevating, and in levelling up.

Notwithstanding these modern watchwords of revolution, (and they are worthy to be loved when they are the exponents of Christian ideas,) little confidence is to be placed in the stability of that government, where the Sabbath is desecrated by military spectacles, and by the beat of drum summoning voters to the ballot box on the Christian's day of rest.

Would we then be governed by institutions and laws, impregnated by the spirit of religion, it becomes us to do all in our power to christianize the all powerful West, as well as to increase the efficiency of Christianity among ourselves. As we want funds for this all important object, the question arises how are they to be obtained? We should do well to imitate other denominations in this respect. They have their Cent societies, in which the child, the female domestic and the laboring man are encouraged to lay aside one cent or two cents a week for missionary objects. If we should adopt this plan, and every minor and laboring person of our denomination should be induced to appropriate this little pittance, every week the year round, for the spread of the gospel, we should have a larger fund, than we have ever yet had for missionary objects. Could these little springs, thus welling up all over the land, be made to flow into one large reservoir, the thousand streams, issuing from this fountain, might be sufficient to refresh the waste places of our Zion, and cause even the desert to blossom as the rose.

Let the rich be solicited, but do not let the young and comparatively poor be neglected, in soliciting for this Christian enterprise. Let some go to the "Gold Diggings" in State street, Beacon, Tremont and Summer streets, and without donbt they will find generous hearts, and open purses there to respond to the call. Let others go to the "Copper mines" in the more retired walks of town and country, and they will find ample treasures there for the diffusion of our common faith or for the extension of our own peculiar views. Cents may be turned to pious uses as well as eagles; for copper is malleable as well as gold.

Let the child be encouraged to make these little offerings for the benefit of his own soul, as well as for the common weal. The child who puts into the missionary box, what he would otherwise spend for sweetmeats, and toys, important sacrifices to him, however they may seem to us, may by these means be imperceptibly forming in his own soul that habit of self sacrifice, which will prepare him to do and to suffer, and, if need be, to die in the cause of Christ.

Let no one despise these small offerings, who has ever read the story of the poor widow and her two mites, and who recollects the approval by our Savior of this humble deed. Nations may die out; governments may totter and fall; the thrones of mighty monarchs may become kindling wood for the people; but the story of this poor widow will be told as a memorial of her, as long as the sun and the moon shall endure.

H. B. Rogers, Esq. said he had listened to the Report with great satisfaction and pleasure. The importance of the movement could not be exaggerated. No tongue nor pen was equal to describing the necessities of that great West. He had no objection to the organization by which the present movement was to be carried into effect. He had always regarded the A. U. Association with interest and hearty good will. His only doubt the people, that if it took up the contemplated missionary effort, all would not co-operate in it through unwillingness to do anything whatever to promote any sort of sectarianism.

In one respect he was disappointed in the Report. It did not propose any mode by which the work was to be set a-going—set on foot. It had been said that Boston always aided every good cause. True, itis ready to give its money to objects which it esteems worthy. But the kind of objects that our community most sympathize with, are *material*. They can raise hospitals, &c., but there has been a great degree of deadness in regard to all *spiritual* matters. They are insensible to the importance of religious truth for others. The first step he thought necessary, was, to arouse to the importance of missionary labors. Let the press, the pulpit, bring out the statistics, &c., to awaken the public mind to the need of action.

Rev. Mr. Lothrop said; I arise because my brother on my left, [Rev. Dr. Gannett,] whisper ed to me, *you* are responsible for that omission in the Report. Mr. L. proceeded to say, that a great deal indeed would be required to awaken among our own and amongst all denominations, an adequate sense of the importance of spiritual over material interests. Still we are in danger of underrating the feeling of our denomination in regard to the need of direct effort for the spiritual welfare of others. In the last fifteen years the Fraternity of Churches had expended a hundred and fifty thousand dollars for the religious interests of the poor in our midst. This much can be affirmed, that there is to some extent among us a conviction that will respond to the efforts now contemplated to be made.

In regard to the alleged deficiency in the Report, the Committee could not well go into more specification of plan. If they had concluded to recommend a new organization, they could have gone into details, but they propose a work for an old Association to take up. He was once for a new organization, on account of the prejudice of some against any sectarian name. But he believed that if we showed a religious spirit to the world, no matter what the name—it would be honored for our work's sake.

Mr. George W. Warren, of Boston, having suggested a slight verbal alteration, remarked that he believed that many would be more interested in the movement from its connection with the name Unitarian. In behalf of such a movement, he could urge many considerations, but chiefly the consideration, for Christ's sake, by whose name we are called. He had done so much for us, that we in return should do something for his cause.

H. H. Fuller Esq., also expressed his satisfaction with the Report. Nothing had occurred to give him so much pleasure as this new movement; and he hoped the subject would occupy increasing attention among us.

Mr. David Reed expressed his opinion, that not unwillingness, but a doubt of the practicableness of missions, constituted the hindrance. If there was a prejudice against missions, it could be overcome. As to the American Unitarian Association, he believed it stood before the community on no mere sectarian ground, but occupied a high position in the minds of public men. He regarded it as the body most fit for this work of Christian missions.

Mr. Prince Hawes thought the only difficulty was to make our people feel the need of such an effort as is now contemplated. In his opinion no new organization was needed. If the work of missions should bring too much additional labor on the present officers of the A. U. Association, more laymen could be added, who would bring to it all the needed executive force.

Dr. Gannett said that something like a plan had been embodied in the original draft of the Report, but was omitted because the details would seem more properly to belong to the body, which the Report recommended should undertake the work. The Executive Committee of the A. U. Association would doubtless be benefited by any practical suggestions that might be made to them on the subject. In allusion to a remark made at the previous meeting, as to the objects to which money raised for missions had been appropriated, Dr. G. said that the churches at the West are wiser than we. They build to worship; we, to admire architecture.

Rev. C. Brooks responded to the proposition to act through the old organization, but if the A. U. Association had hitherto appealed without effect, how now with effect? He proposed the formation of auxiliaries at prominent points of the country, and by subdivision of labor increase the power. We must agitate, and bring a force to bear with a well adjusted pressure. Let there be an agent devoted to this work of missions, by whose visits to these auxiliaries, with other labors, we shall succeed in getting up more vigorous and permanent action.

Alderman Grant remarked that he rose without knowing what to say exactly, [the Chairman observed that it was the first time then that Mr. Grant ever spoke without having something to say,] still he should feel better satisfied to express his own convictions before leaving. Mr. G. was struck with some statistics as reported in the proceedings of the previous meeting; and in view of the fact he could not but ask the question, Are these Christians who own so large a proportion of the property in Boston doing what they ought to do? For himself he would say, no. A vast deal is doubtless done—much done in secret, too, where the left hand does not know what the right doeth. Still, we must let our light shine, so that others SEEING our good works, shall glorify our Father in heaven.

Mr. Grant then alluded to a remark made by one of the speakers at the recnt meeting of the Fraternity of Churches. And as he held a pamphlet in his hand containing the remark, he would read it. [Our readers will find the same in the *Christian Register's* report of Mr. Lawrence's speech, commencing with the last half of the last paragraph but three,—"Still he must" &c. Having read these sentences, Mr. G. added:] These are sentiments worthy of a Christian citizen. It was a remark of St. Paul that no man liveth unto himself; and this thought had recently come to his mind with great force—especially as he considered how much of the wealth to which allusion was made, had changed hands during the last year. How many individuals then on the stage had passed away, who were engaged in heaping up riches, without knowing who should gather them. Truly, we

Mr. Grant also alluded to the remarks of another individual at that meeting—Rev. Dr. Sharp—whom, highly as he loved him before, he should now love more than ever for his endeavors to excite us to go on in our good work more zealously and effectually, although we differed from him in shades of doctrine. For himself, he disclaimed sectarianism, but he said gentlemen must have their opinions. All denominations should engage hand and hand in diffusing the gospel.

In concluding his remarks, Mr. G. spoke of the necessity of virtue and religion to uphold our institutions. My fears are, said he, we cannot go on. But let us still labor. With means offered, with the right spirit in Christians, we shall be able to go on. Nor let us be content in laboring here in our own city alone, but go abroad; for a soul is a soul wherever it is found. More then would be done at home. No time is to be lost Life is passing away. Where shall we ourselves soon be? To give account of our steward ship unto God!

The question was then put by the Chair, on the acceptance of the Report—to which there was given a unanimous and hearty 'Yea.' It was then moved and seconded that the Report be committed to the Executive Committee of the American Unitarian Association, with the design to carry out the views therein expressed, and that the same be incorporated with their Report to be presented at the approaching Annual meeting.

The meeting was then closed. It was one of great interest, and we regret that of the remarks of several of the speakers, our space has allowed us to present only such mere fragments. The excellent *spirit* of the meeting was felt—it cannot be reported.

STATISTICS TO BE PONDERED.

Our readers will remember Lord Ashey's Conference with the London Thieves. The following results were brought out by inquiries at that Conference.

Number of individuals present	138
How many of you have been in prison?	138
Have all of you been in prison for theft?	138
How many of you ascribe your fall to intoxicating liquors?	27
How many of you are abandoned by your friends, who might help you?	21
How many of you have friends who cannot help you?	83
How many of you have friends who would help you if they knew your present state?	5
Are you willing to give up thieving and go to work?	138
How many of you have mothers living?	14
How many of you have a father living?	17
How many of you are living with girls in an unmarried state?	13
How many of you are willing to marry the girls you are living with?	11
How many of you are married?	4
How many of you sleep in unions?	69
How many of you ascribe your present ruin to sleeping in the casual ward?	42
How many of you are likely to get into trouble?	138
How many of you are willing to emigrate?	137
How much do you get for every pound's worth of goods? Five shillings in the pound, if we are not known, but if we are known, ten shillings in the pound.	

Think of these things! One hundred and thirty eight, all thieves; all convicts; all liable to get into trouble; many of them living in worse sins than of theft; all, to a man, willing to give up thieving and go to work. Wretched men—they find that the way of the transgressor is hard, and yet feel the difficulty of restoration to virtue! All but one willing to emigrate, doubtless with the wish and the hope of being better able to live new lives, under different circumstances! These things are in England, it is true; but they are beginning to appear around us here in the new world, nor in relation to foreigners alone. Let no one suppose that all the vice and crime among us spring from foreigners. We say it deliberately—we know cases of abandoned sin and wretchedness among *Americans*, in the vicinity of Boston, with which there is nothing among the Irish poor to compare.

What shall be done? Prevent, prevent, by education, and by religious influences brought to bear on the young! And *reform* too—remembering *His* mission who came to seek and save the lost, and to call not the righteous but sinners to repentance. The mission of Christ is the mission of his *Church*.

"ARNOLD" AND THE CHRISTIAN REGISTER.

The Boston Correspondent of The Independent, who writes over the signature of "Arnold," charges us with "garbling an extract from his account of the Hollis-street installation," and expressly denies the statement made in the Christian Register of April 21st. That we may not expose ourselves to the charge again, even in noticing what "Arnold" has now to say upon the subject, we will quote the whole of his recent comment, as we find it in The Independent of last week:—

"I hardly know in what manner to characterize the late remarks of the Editor of the *Christian Register*, under the head of "Free expression of views with harmony of Christian feeling,"—a caption least of all in keeping, it seems to me, with the spirit of the article. It will be remembered by those who have read my accounts of the late Unitarian meetings, that while I have commended freely and heartily whatever seemed to me in accordance with Christian truth, I have spoken as freely of what seemed to be Anti-Christian, and confessed that my pleasure in reporting just sentiments was greatly abridged in consequence of their connection with the worst forms of Universalism, giving them a currency and respectability which otherwise they could never attain. The Editor of the *Register*, however, professes to find in all this only fresh evidences of orthodox bigotry, and exclaims—"How difficult it is for orthodox men, and especially orthodox ministers, to understand Unitarians, or do them justice! They do not appreciate our tolerance of one another's speculative errors, or our freedom of opinion. And it adds to the difficulty when they feel no disposition to concede our Christian standing in the Church of God." This last charge he endeavors to substantiate by garbling an extract from my account of the Hollis street installation, in which I am made to say that "*Unitarians* have cut the last, the historical tie, which has bound them to the Church of God." I did *not* say this of *Unitarians as such*, as any one can see by referring to *The Independent* of December 21. On the contrary, I expressly confined it to those who were disposed to symbolize with the Universalists, and took pains to add that "the whole Unitarian body have by no means committed themselves to this act of union." It seems, however, to be a foregone conclusion with the Editor of the *Register* that 'all orthodox men, and especially all orthodox ministers," are liberal; and in his haste to fasten the charge upon us, he is careless of his premises, thinking that the inference will hold, even though his *facts* do not. Does it never occur to him that his own character for liberality may suffer in his over-haste to judge by the self-complacency with which he is wont to speak, as if he were by prescriptive right more charitable than all others."

The positive denial which "Arnold" has here made, and the manner in which he has chosen to express himself, leaves us no alternative but to do him the justice to quote all that he said on occasion of the Hollis Street installation alluded to.

"The event however, is important, chiefly as describing the relations of the Unitarian denomination. The council convened by the church was composed of both Unitarians and Universalists, and the services of installation were performed by ministers of both denominations. But the most remarkable feature of the transaction is, that the Unitarians, who took part in this service, belonged to that class who are reputed to be the most serious and conservative of their body—Mr Huntington making the prayer of installation, and Mr. Bartol, the colleague of Dr. Lowell, and who, like the latter gentleman, refuses to be classed as a Unitarian—giving the charge!

What now are the community to infer from this act of union, if not that Unitarians are Universalists, or that the difference between them is so slight, in the view of the most earnest and evangelical of their number, as to interpose no obstacle to the closest fellowship of ministry and religion? They publicly strike hands with men who have been the most bitter and violent enemies with whom the Church and ministers of Christ have ever had to contend! They lend the sanction of their learning, and refinement, and social influence, to the assaults which coarse and uncultivated men are making upon the sanctions of the Law of God, and the foundations of all sound morality! And when, furthermore, it is known to the public, and must have been known to the examining council, that the young candidate before them belonged to that rationalistic section of the Universalist body, who do not believe that a faith in even the *historical* facts of the New Testament, is necessary to constitute a Christian minister;—what interpretation necessarily belongs to this act of fellowship and communion? To what lower depths can these ancient Puritan churches descend! What remains of christian theology for these *christian* ministers to surrender! We are free to say, that we see nothing left but a name; and we can hardly believe that they will affect to consider themselves slandered, when we say that they are Christians only in name and baptism! We find no pleasure in believing this, and we take no pleasure in saying it. We have never been disposed to charge Unitarians with Infidelity simply for not believing in the Trinity; nor have we been wont to reckon them as one with Universalists. They have grown up in the bosom of the Church. They are the sons of "sires that have passed into the skies," and the hallowing influences of a pious ancestry linger upon and around them.—They have retained much of that serious, thoughtful, and earnest cast of mind, which comes from a purer and sterner faith; they are deserving of honor and of imitation, too, in the cultivation of the human virtues; they have caught an ennobling view of the human side of the Redeemer's person. But it is otherwise with Universalists. They are aliens in origin, in spirit, in history. They did not spring up in the bosom of the Church; and if they have possessed themselves of her pulpits and sacred vessels, it has been by stratagem and violence! Their religion is not serious and earnest, but notoriously light and scoffing. They have had no literature, no theology, no devotion. They have had, and wanted, but one idea;—and that, such as releases from religious obligation. By allying themselves with such a body, Unitarians cut the historical—the last and only tie, that binds them to the Church of God. By such a union they may lower themselves, they cannot elevate their allies.

We would, by no means, imply that the whole Unitarian body have committed themselves to this act of union. There are many, who, conscious of their superior origin and attainments, hold themselves proudly aloof from all communion with Universalists. They feel that there is at least a social difference between them, nor are they disposed to surrender the rights of scholarship and character. Besides these, there are also others, who have been made *reactionaires* by several events of late, and who will be made such only the more decidedly by this event. The signs are not few or ambiguous, which many are giving, that they need a more permanent faith,—one upon whose authority they can rely, and by whose spirit they can live. Nor is there a more sacred or obvious mission belonging to the churches of Christ in this vicinity, than to meet the wants of which many Unitarians are becoming painfully conscious, by presenting to them "the faith once delivered to the saints," not in the formal letter, but in the living spirit, for the letter killeth, but the spirit is flexible enough to meet the demand of any age—however advanced—without the least sacrifice of important principle."

Now we have no disposition to dwell on this matter, but our readers, we think, will agree that Arnold had better not have denied the statement we made. What could he say more? What more sweepingly? What more offensively? Having put those who are "reputed to be *the most serious and conservative*" of the Unitarian body in the condemnation; having used phraseology as general, as universal, as he could possibly have made it, he does indeed add, "we would by no means imply that the whole body have committed themselves to this act of union." And on what ground does he put any dissent? On the ground of consciousness of superior origin and attainments, on *pride* of character, on social difference. Nothing of *religious* feeling, nothing of principle worth any thing, does he recognize in those of the body who did not commit themselves to what *he has quite gratuitously called "this act of union,"* but what there is of the "serious and conservative" is already compromitted! It is such an account, that "the Editor of the Christian Register" is charged with "garbling," in the simple statement he made—a statement made in "Arnold's" own language, and no more general than the sense in which he obviously used it. If the most serious and conservative have "cut the historical, the last and only tie that binds them to the Church of God," pray *where are the rest of them!*" And those who united in the installation, he calls "Christians only in name and baptism"!

But why did we allude to this matter at all? We did it for the following reason. We have noticed that while there is a tendency to Christian union between Christian Unitarians and Trinitarians, as developed especially in the events of the last winter, there are clergymen—clergymen too who would be called liberal, and have the reputation of liberality—who say things privately or anonymously, which, if not designed, have at least the tendency, to keep still disunited Christians that feel some affinities of heart, however divided in doctrine. One ground of defence against such a course, is to expose it.—One ground of hope even of benefiting the opposer, is to hold up his conduct so that he may be ashamed of it—and of this wholesome shame "Arnold" seems to show some trace in the first of the paragraphs quoted.

That the gentleman who has taken the cognomen of "Arnold," with whom we have a very slight personal acquaintance, does not mean to be unjust; that he stands deservedly high in the estimation of the Orthodox community as a minister and as a man, we should be among the last not to acknowledge freely. But as to *liberality*, he has made a poor manifestation of it in the assumed name of "Arnold."

We are moreover aware that a person who writes for a newspaper, often gives a point to a paragraph which does not deserve to be rigidly interpreted as an index of his general spirit, yet it has all the effect of a weapon barbed with poison to do intentional injury—and the more so, where, as in "Arnold's" correspondence, there are such personalities.

One word in conclusion, upon the last paragraph of the second extract. If "Arnold" means that many persons in our Unitarian body need conversion, he says only what we are all ready to admit. But we admit it only in the sense in which the same could be said of every other denomination—his own not the least among them—but this obviously is not the sense in which he uses it. It is spoken with application to our Unitarian *churches*, as compared with professors of the Orthodox faith. It proceeds on the ground that our orthodox brethren have the true life in them, and we have it not; that we must be converted from our *Unitarianism*, in order to be Christians. We have heard this from our orthodox brethren quite enough. We might respect it more, if we saw in that quarter higher Christian character, and greater spiritual and moral worth, than we see existing among Unitarians. If our orthodox brethren had more regard for themselves, and wished to influence us more for our good, they would talk less in this strain.

A SUGGESTION MADE AT THE LAST MEETING IN BEDFORD STREET.

Mr. Editor:—At the interesting meeting on Sunday evening last, in Bedford street, to hear the Report of a Committee and debate the question of missionary efforts, I was much interested in the practical suggestions of one gentleman, who recommended that the Am. Unitarian Association should establish auxiliaries in the various ministerial associations scattered over the country. He proposed one also for Boston.—These should each have a President, vice President, Secretary, and Treasurer.—It should be the special care of each auxiliary to multiply auxiliaries to itself, or to the A. U. A.

This division of labor would give an intensity and directness to efforts which our present system cannot possess. To bring *motives* and *matters* to a focus, seems now a very desirable thing; and I thought the plan suggested would do it.

If the different ministerial associations shall vie with each other in forwarding the great missionary enterprize, there will be zeal and concentration which we have never yet seen. The varying circumstances of each locality may all be known and wisely used. A confidence will be awakened in the public mind, when clergymen and laymen *of the region*, known and respected by all, stand forth the advocates of the philanthrophic scheme. Many will give, if they know into whose hands their money is to pass.

The gentleman made another important suggestion—viz., to employ a special and talented agent to be present at the quarterly meeting of these several auxiliaries to speak and act for the cause, and personally to visit the leading friends in each town and village. If each auxiliary could be visited four times a year, an interest would be awakened which would make prophecy to become history. Such an agent would do for our churches, what Horace Mann has done for our schools. Eloquence must be upon his lips, the spirit of self-sacrifice in his heart, and last not least, *profound prudence in his judgment*.

Such an organization and such an agent would reach *understandingly* every corner and crevice of our religious territory; and thus, and thus only, could the good suggestion of another gentleman be realized, viz., to devise means by which *small* donations may be gathered.

H. G.

MRS. HENRY WARE.

The many friends of this admirable woman will be gratified to see in the columns of the Register, the brief, but expressive notice of her in the last Examiner's obituaries, from the pen of one of the Editors. It has been matter of some surprise and regret, that no notice has appeared before. But we are willing to ascribe the omission to a feeling most honorable to her character; the consciousness of her own shrinking from publicity, and the thought that all who knew her at all, knew her too well to need any description or commendation. Yet something is due to those who knew her less, and it is always due to our religion and our nature, to put on record the evidence of the blessed power of faith, and of a Christian life, in death. This is the great argument, and we as a class of Christians do not hold it up as we should. The very quietness and peace which we witness in the sick ness and dissolution of so many true members of our household of faith, and the glaring publicity given to the triumphs of many death-beds with those of a different faith, lead us, not to distrust others, but to fear for ourselves, *in proclaiming* the piety of departing friends. But may not this fear be indulged too far? I believe the departed themselves would say so, could they speak to us from their higher sphere. Lowlier than ever in their estimate of themselves as they draw nearer to God and Christ, they are also more willing than before that the faith and peace, the light and strength, which sustained, animated, and cheered them, through life and death, should be known and shared by others. I remember to have heard this said more than once by Mrs. W. herself, and in relation to some of the writings of her husband. I believe that her humble and gentle spirit will not suffer now from any *truth* that we utter in regard to her faith, or any proper use that may be made of her life. That beautiful sentiment which she expressed on the day of her death, when a weeping friend said to her—"Why, Mary, you are stronger than any of us—" "Perhaps so, because I am nearer the *source* of strength"—will prompt her now, as she approaches nearer and nearer, to desire to impart to those whom she left, all that she possibly can of that heavenly presence and perfect peace.

Indeed we cannot refrain from expressing publicly the hope, which so many have expressed in private, that in due time, a simple Memoir of Mrs. Ware will be given to the thousands who long for such a memorial, and would bless her and her family for such a gift. There are ample materials in her life and letters, her varied experience in two countries, her important relation to others so honored and loved, the rare combinations of physical, mental, social and spiritual capacities in her nature and character, and her meek fidelity to every trust—ample materials for such a sketch as would be sure to do good, and such as none, even of those nearest to her should wish to withhold.

I intended only to suggest, Mr. Editor, the publication, in your paper, of the notice in the Examiner. But *my feelings* have carried me beyond that, and you will do as you please in the use of these remarks. E. B. H.

MRS. MERCY TUFTS BROOKS.

Died in Weymouth, May 6th, Mrs. Mercy Tufts, daughter of Thomas Brooks of Medford, and widow of Cotton Tufts of Weymouth, aged 86. This beloved Christian mother was a specimen of those good women, who in wisdom and faithfulness go through the ever-recurring duties of domestic life. As one of fifteen children she was a centre of interest and love to them all. No one ever made less demands on relatives or friends, yet no one ever received friends with a warmer welcome, or comforted them with a kindlier cheer. Instinctively modest, gentle and affectionate, she "did good by stealth, and blushed to find it fame." As a wife she was patient and true, as a mother judicious and prompt, as a friend ready and generous, as a Christian professor exemplary and devout. She loved the young, and the sweet simplicity of her own character won their hearts. She thought much of the parental office, and delighted to sit and sun herself in the affection of her children. She awakened a filial love, which secured the deepest devotion amid a long and exhausting illness. Many are the hearts which have loved her while living, and will delight to honor her *memory*.

NEW PUBLICATIONS.

The Crayon Miscellany. By Washington Irving. Author's Revised Edition. Complete in one Volume. New York: George P. Putnam, 155 Broadway, and 142 Strand, London. 1849. 12 mo. pp. 379.

The first piece in the Crayon Miscellany, which forms the *ninth* volume of Mr. Putnam's fine series of the new edition of Washington Irving's Works,—is "A Tour on the Prairies," which the author himself took in the autumn of 1832, in company with as mad-cap a band as ever shouldered rifle, or mounted horse, or made the woods ring with their shoutings. What with fording and swimming rivers, penetrating forests, scouring prairies, hunting wild turkeys, deer, elk, bear and buffalo, noosing the wild horse, losing and finding men and horses; what with camp-scenes, and various acts in which little "Tonish," the French Creole "factotum," and Beatte, the half-breed huntsman and guide, and the young Swiss Count, and the "Rangers," and occasional Indians; what with all these, Mr. Irving has made an admirable book. It is not a sketch, but a finished picture, as he finishes everything, and over it throws the mellowness of the light and atmosphere of an Indian summer.

The other pieces in the Miscellany are Abbotsford, and Newstead Abbey. How delightful these, especially Abbotsford! The anecdotes which Irving has communicated of Scott, are among the finest specimens preserved of the domestic habits and social qualities of that wonderful man, and his native bent of genius. From Abbotsford to the ancestral mansion of Lord Byron, the change is one we often *experience in* reading Irving—that of passing from *genial* humor to the pathetic.

Adventures in the Libyan Desert and Oasis of Jupiter Ammon. By Bayle St. John. New York: George P. Putnam, 155 Broadway. London: John Murray, Albemarle street. 1849. 12 mo. pp. 244.

Our geographies and natural histories have made us slightly acquainted with the *Oasis* of the African Deserts, particularly of the celebrat-

one in which was the temple of Jupiter Amon, which Alexander visited in the early part of his career, and to which the Persian king Cambyses, more than 500 years before the Christian era, attempted to penetrate in order to subjugate the Ammonites, but his army of 50,000 men perished amid the sands. Our information of the region has however been very scant. While modern travellers have visited every other place which has old classic associations connected with it,this oasis of the Libyan desert has been neglected, and only one Englishman, not long ago as 1819, has preceded Mr. St. John in an expedition to it. Mr. St. John's book therefore contains something new. The reader will have new views of the face of the country along the shores of the Mediterranean, from Alexandria westward seven or eight days travel, and thence turning off southward to the *Oasis*. He will have new glimpses of Arab character in the *Bedouin* guides of the party, and in the various caravans which they met transporting mules on the backs of camels from the *Oasis* to Alexandria. He will have altogether a novel phase of humanity in the inhabitants of those "Islands of the Blessed"—in *Garah*, the first village which the party reached, and in *Siwah*, the capital of the region and seat of the temple. We wish Mr. St. John had possessed the architectural and antiquarian qualifications necessary to describe fully the ruins which he visited. But while he very frankly says he was deficient in these qualifications,he gives all that one beholder in ten would ever see, and communicates that view very well to the reader. He has made a very lively and agreeable book, and we feel we have made an acquisition in accompanying him in his month's excursion. Mr. Putman has got up the book in his usual very neat style, and placed opposite the title page a view of the town of *Siwah*, with its *cliff-dens*.

We received this and the preceding volume *from the publisher*, through Messrs. Crosby & Nichols.

Writings of Rev. William Bradford Homer, late pastor of the Congregational Church in South Berwick, Me. With an Introductory Essay and a Memoir by Edwards A. Park, Professor in Andover Theological Seminary. Second Edition. Press of T. R. Marvin, 21 Congress street. 1849. 12 mo. pp. 395.

It was at the Anniversary season at Andover, in the year 1840, that we first saw the lamented subject of this memoir, and heard the performance with which he closed the exercises of the graduating class, on "The Posthumous power of the Pulpit." Before a year had elapsed, he was called away from earth to illustrate one of his own observations in that eloquent essay--"Cut off from the midst of brilliant and successful exertion,death by its startling suddenness will so quicken his power that it shall surpass the living voice." But the power with which Mr. Homer has spoken since his death, is not chiefly that of his sermons, or his literary essays. It is more from the Memoir, which is certainly one of the finest in the whole department of biographical literature. It is a Memoir which must exert the happiest influence on young men—not merely the scholar, or the divinity student, but every young man who reads it, in promoting self culture, in awakening a desire of excellence, in shaping life to noble ends, in purifying the heart through the power of Christian truth.

We have spoken of Mr. Homer's performance, on graduating at Andover. It is in the volume before us. Some of its opening sentences struck us with great force. That power of generalization which he possessed, along with great beauty of expression, and force of imagination, is seen in the use he made of the idea of *sacrifice*.

"The principle of vicarious suffering," said he, "extends beyond that atoning Cross which is its chief development. It pervades all history. The world is one great altar of sacrifice, to which all minds have contributed their offerings. One who stands on the eminences of the present, may look down on the long period of the past, and say, The great ones of other ages have toiled for me, and I have entered into their harvest. In me may be centering all the sacrifices and labors ever endured for learning and for truth."

We accept that idea of vicarious sacrifice; and though Mr. Homer doubtless included more in the atonement made by Christ,we feel sure he must have had a heart to love those who could only apply to themselves the virtue of the sacrifice of Christ in that general view, if they only did it with any sense of Christ's sacrifice as greatest of all, and as procuring for the soul divine learning and holy truth. Indeed shall we not be allowed the use of a personal allusion, and to say that a remark expressive of Christian regard for us, which we read in a letter to a common friend, made us feel more united to him while living, and prepared us, along with what we knew of his worth, to feel a sharp pang at the tidings of his early death, and makes us open his Memoir, as we do often, with unusual interest and a feeling of affinity?

Professor Park has added, in the present edition, an Introductory Essay on the Religious Influence of Theological Seminaries, which is one of characteristic excellence, and also a short beautiful notice of the father of young Mr. Homer, whose eminent Christian worth entitles him to a place in the volume, and of whom "a distinguished Unitarian philanthropist" furnishes some anecdotes connecting the subject of the notice with the labors of Dr. Tuckerman, and the boys of the Farm School. Still the *Memoir* is, and will be,the great charm and usefulness of the volume.

Human Life; illustrated in my individual experience as a child, a youth, and a man. By Henry Clarke Wright. Boston: Published by Bela Marsh, 25 Cornhill. 1849. 12 mo. pp. 414.

Mr. Wright's account of his childhood and youth is particularly interesting. In his manhood a great mental revolution occurred in his religious opinions, which has since carried him from the extreme Calvinistic dogmas in which he was educated, to the "transcendentalism" which (to use Mr. Green's language in his late essay) "sinks God in man"; and from reverence for religious institutions he has passed to a hatred of them which we have never known surpassed. Some will say to him, "Thou hast a devil." We can see that he is still a man, showing still the infirmities of a man who has not yet reached the perfect; a man that has become painfully conscious of having suffered warping in childhood by a false theology, and in striving to overcome it, becoming as much warped in the opposite direction. But he is a man of robust mind, of large benevolence, and his love for children is a passion. We wish he could have described first the scenes and events of his childhood without mixing with them, to so great an extent, his later opinions, some of which we regard as most pernicious.—Then he might have added his adventures with "my wee darling," whose engraved likeness is so appropriately and charmingly blended with his own, before the title-page. Such a volume would have been one of the most useful and attractive to put into the hands of youth. The record of his later opinions on religion and other matters, and the events connected with them, he might have given in another volume—for we see he designs another volume, and the present brings him down only to 1835, *since* which time the greater revolution in his opinions has taken place. By this course he certainly would have better secured unity, and done more good. The most injudicious step of all, is his interspersion of letters throughout his biography, addressed to Mr. Garrison, describing events &c. of the date of the year 1847. Why could he not have deferred these? The truth is, Mr. Wright always had an *off* side, and seems to take pleasure in showing it. He never would do things like any body else. An anecdote mentioned of his apprenticeship, reveals a foible which has not yet left him, and is the source of some of his errors. He would *give*, would share his own generously with others, but *never receive!* Mr. W. regrets the trait as shown in his intercourse with his fellow apprentices. He does not seem aware that it has operated and still operates in respect to his reception of what others might impart to him of an intellectual and spiritual nature.

Hymns for the Sanctuary. Boston: Crosby & Nichols. 1849.

The following notice is furnished by a correspondent, "F."—

This is a new book of hymns compiled by a committee of the West Boston Society, and merits, we think, something more than the usual literary notice. We are not alarmed by the sight of a new hymn book. Though of making them there seems to be no end, our hospitality is large enough for another, indeed for several more after this. For not to speak of the religious poetry in our own and in foreign languages that remains unused as yet, we have before us enough to admit of being classified according to many tastes. No single book can now contain all the good hymns. The modern poems are sufficient for one collection; the ancient for another. Hymns of sentiment and aspiration might compose a volume of themselves; those expressing adoration and penitence might make up another. In fact, we have one very large and fine collection gathered mainly from Watts and Doddridge, and also one whose authors lived mostly within the last two generations. But we want a combination of these. The great labor is to make a collection which shall be comprehensive and yet select; adapted to many tastes and occasions, and yet marked by good taste; including many and various forms of utterance in one fervent spirit of piety. And what is more difficult to obtain than this, we must preserve the religious feeling that gives the force and life to many ancient hymns with as little as need be of theological dogma. This has been attempted, but never, we think, so successfully as in the book before us. The noble songs of Watts and Doddridge, for the most part admirably chosen, make the basis of the collection. We find also the best of Tate & Brady, an uncommonly large and fine selection from Cowper, and a better than usual from the Wesleyan *Hymns*. Beside these, we have the most valuable pieces of Heber, Montgomery, Moore, Newton, Taylor, Mrs. Steele, and Mrs. Barbauld. It is true, we miss one or two favorite poems of Bowring, Bulfinch and Montgomery, as well as a few of other writers; but in general great judgment and skill have been shown in the combination of new and old. The spirit of the whole is deeply devotional. We discover nothing that is merely pretty; nothing that has not life within itself. The feeling is real, and occasionally more refreshing from a little quaintness or roughness which has been restored from the original.

We would express our approval also of the following principle stated in the preface: "It has been the wish of the Committee to restore hymns to their original reading. Justice to authors requires that no change, however slight, should be made without a cogent reason; and that a hymn objectionable in sentiment should be omitted, rather than that by essential alteration an author should be made responsible for what is not his own, and perhaps for what he never would have expressed." This we hold to be sound doctrine, and practically one that leads to much less inconvenience than might be expected. The finest, most earnest hymns contain little that is objectionable to an earnest devotion. Alterations have been made, sometimes by bad or over sensitive taste, and not seldom by whim and caprice. Restoration therefore is frequently restoration to vigor and freshness.

If we were disposed to criticise any part of the book, we should find fault with the index as not being copious or systematic enough. Its arrangement, although better than most, is somewhat confused, the titles of its divisions being too general to indicate precisely the number and place of particular hymns. There cannot be too many avenues to a hymn, for pulpit use. On this account, a separate index to the psalms, and an alphabetical list of subjects appended to the general arrangement of contents, would be of advantage. This defect however can easily be remedied, and at any rate it affects not at all the value of the collection as a book of sacred poetry, which we would recommend to all who are in need.

The Monthly Religious Magazine. May, 1849. Boston: Leonard C. Bowles.

With many articles of great excellence, and with the "Collectanea," where the Editor always shows a vigorous, racy pen, there is in the present No. a sermon from Rev. John Parkman, of Dover N. H., on "The Disclosures of the Judgment"—which the reader will agree with us in pronouncing one of great power, in the true sense of the word. It is simple in its style, unambitious, yet there is moral painting in it of a high character, and an appeal to the conscience than which we know not where to point to any more awakening.

The Christian Review. May, 1849.

We have but barely glanced at this Review, in which, as it comes duly before us, we never fail to find something to interest and improve us. It contains six articles, with the usual Literary Notices and Intelligence, and Eclesiastical Record. The first article is a continuation of the able and demolishing review of Beecher on Baptism, whose author we conjectured to be Rev. Dr. Turnbull, but, we learn, is Rev. S. Turney.

Westminster Review. April, 1849.

T. Wiley, Jr., has laid this number upon our table. We have opened to two articles, The French Revolution of 1848 and its Assailants,- and The English Spelling reform; and can apprize our readers of rich entertainment and instruction. We see too, in the article on The Opening of the Session, that the condition of the poor, the economy of public expenditures, sanitary legislation—subjects of high interest to the philanthropist and citizen—are touched upon.

A Letter of the Celebrated John Foster to a young Minister, on the Duration of Future Punishment, with an Introduction and Notes, consisting chiefly of extracts from Orthodox writers, and an Earnest Appeal to the American Tract Society in regard to the character of its publications. Boston: Phillips, Sampson, & Company, 1849. Pamphlet, pp. 119.

This pamphlet will make its mark. It shows scholarship, it shows skill in arranging for effect. With Foster's Letter many of our readers are already acquainted. The "Appeal" is needed, and nothing that we have seen states more ably, or in better form, the serious objections that lie against much that the American Tract Society has published and is now circulating.

Littell's Living Age. No. 261.

Mr. Littell has given us many capital articles this week. See Advertisement.

☞ Rev. S. Osgood, of Providence, R. I., has accepted the invitation to the Church of the Messiah in New York. He has ministered to the Westminster Society for the last seven years, with a mutual and increasing respect and affection on their part and his own, honorable to him and to them. His call to the Church of the Messiah was seconded by the voice of his clerical brethren generally, many of whom, as we learn, added the expression of their hope that he would go, and some their personal and urgent appeal that he ought to go—not, however, overlooking the great importance of the interests of the Society which he leaves in Providence, where it will not be easy to find one to enter into his position and labors, or meet their necessities.

☞ At the last annual meeting of the A. U. Association it was voted "that a circular be sent to every auxiliary, requesting them to appoint several delegates to our next annual meeting."

Such a Circular has already been issued, signed by the Secretary, Rev. Mr. Holland. Our brethren abroad may be assured that this request is very earnestly seconded by the brethren here in the city, who are making ample provision for the accommodation of all that shall come.

N. Bridgewater. The old Church is to be moved, raised and receive an addition of twenty feet, affording space for a bell, and accommodating the town in the basement. As soon as this is done, worship will be renewed, and our friends in the neighborhood will see to it, no doubt, that every encouragement is given to this renewal of effort in a thriving and increasing town. An earnest and devoted liberal Christian minister could soon have an excellent society there.

The A. U. A. is about to present to such of its Auxiliaries as desire this excellent work, Brook's "Christian in the Closet," in a very neat and durable form. This will be the second half-a-dollar book it has offered to its members this year.

Rev. Mr. Hedge of Bangor has been invited to deliver the valedictory before the graduating class of the Theol. School at Cambridge, and will, we trust, accept.

The Brattleboro church under Rev. M. J. Mott is undergoing extension.

Rev. A. M. Bridge continues at Bernardston another year.

The May tract of the Association is the Fall of Adam, by Rev. S. K. Lothrop. *.

The American Union of Associationists has been formally dissolved; the "Harbinger," their paper published in N. Y., has ceased to be.

[Our correspondent, who furnished the preceding items, has furnished this last also. We would add that the *Harbinger* of Feb. 10th contains the following announcement:

"It has been determined, by the managers of the *Harbinger*, after due consideration of all the circumstances of the case, to change the form of its publication, and, accordingly, after the present date, it will appear as a monthly Magazine, or as a weekly newspaper of smaller dimensions."

We were not before aware of the Harbinger's actual discontinuance, or death. We were waiting for the new form of publication, which however has not appeared up to the present date.—Ed. Register.]

☞ The famous "Brook Farm," in Roxbury, consisting of some 200 acres of land and a large range of buildings, was purchased at auction a day or two since by the City Government, of Mr. Plummer, for the sum he engaged to give for it, $19,150; and it will be occupied as an alms house and paupers, establishment, for which it seems particularly well calculated.

☞ Mr. Albert Brisbane, who was ordered to quit France in twenty four hours, and whose name occurs in the article "Socialism," on our outside, arrived in New York on Tuesday of this week.

Bishop Burgess and the Churchman. Of the tract written by the former, and entitled "The Stranger in the Church," the *Churchman* thus speaks:—

"The author well represents the character he supposes, and of course, as such, does not profess to teach sound theology. His style is well adapted for fiction,—witness p. 19—which must prove very attractive to young ladies and gentlemen."

On this the Christian Witness says:—

"Such is the respect, with which, in these days so full of loud *talking* and more *hot-headed writing* about "Apostolic Order," one of our Bishops is treated. We are fain to believe that our *law-learned* Editor did not intend to be impudent, he was only—ignorant.

Professor of Surgery. Dr. Henry J. Bigelow, of this city, has been appointed to fill the office of Professor of Surgery, in the Massachusetts Medical College, in the place of Dr. Hayward, resigned.

☞ We had prepared some remarks to go with the letter from the W. I. Islands, last week, but they were crowded out. The name of the writer, Rev. Mr. Livermore, was in consequence omitted.

CHILDREN'S MISSIONARY.

An adjourned meeting was held at the Chapel in Bedford street, on Wednesday evening, to hear the Report of a Committee appointed—as stated in our last paper—to consider the subject of establishing a mission in behalf of the exposed and unfortunate children of the city.

Prayer was offered by Rev. Mr. Coolidge. After some appropriate remarks by Mr. J.E. Williams, Chairman, the Rev. Mr. Waterston, of the committee, reported in favor of an organization for the purpose named, and submitted a Constitution.

The Constitution provides that the superintendents of the Sunday Schools, shall constitute a Central Board; and that the President, Secretary, and Treasurer, with two other persons, not of the Central Board, shall be an executive committee who shall appoint the Missionary, make the proper arrangements for his support, and direct the whole affairs of the mission.

After the adoption of the Constitution, the meeting was addressed by Rev. Mr. Waterston and Barnard, and Moses Grant Esq., each of whom urged forcibly and eloquently the importance and duty of supporting the enterprize on which they had now entered.

Dr. Hawks. We understand that a new congregation is now forming, to be placed under the ministry of the Rev. Dr. Hawks, formerly of this city; and that the large chapel in the New York University, Washington Parade, has been secured as the place of worship. The Rev. Doctor may be expected here the latter part of this month, or at the farthest, the first week in the next. [Prot. Churchman.

General War in Europe. The correspondent of the London Times, writing from Jassy in Moldavia, speaks as follows:—

The Russian troops must advance in force into Hungary if they consult their own safety, for the Polish insurrection is all but ready to break out. It is preached—and not only preached, but supported by the Magyars and their Polish leaders. The great desire and pride of the insurgents in Hungary at present is to be if possible the cause of a general war in Europe; and if the Austrians go on as at present, their wish is likely enough to be fulfilled.

☞ The term of the Supreme Judicial Court, which commenced at Ipswich, on Tuesday last, Judge Dewey presiding, was adjourned on Friday, to the 10th of July, for the trial of the will of Mr. Edward Phillips of Nahant, who died in Brattleboro' last summer, bequeathing a vast property to various institutions and individuals, to the exclusion, in part, of his heirs at law. Judge Dewey is so far interested in the result of this case, that he has left it for trial by the Chief Justice, at the time above mentioned. Among the bequests was one of $100,000 to Harvard University; and it is said that the heirs at law have given bonds to the government of the College, obligating themselves to pay that legacy, if the result of the trial should be in their favor. [Salem Gazette.

Comparison. A wag hearing that in 1830, the brewers consumed 700,000 quarters of barley less than were used in 1730, and yet made a million barrels more beer, asked very pertinently, which had grown smaller, the barrels or the beer?

Comprehensive Measure. Punch, in his Parliamentary Dictionary, defines a *comprehensive measure* to be a measure that will "take every body in."

A gentleman ofice remarked in the House of Commons, that the French were the most restless nation in the world, adding very pointedly, "They will never be at peace until they are engaged in another war."

☞ THE UNITARIAN FESTIVAL. The Season of our Religious and Philanthropic Anniversaries being at hand, the Unitarian Laymen of the City of Boston, cordially invite their Clerical Brethren (with their Ladies) to celebrate with them as in years past, their Annual Festival, on Tuesday, of Anniversary Week. The Collation will be served at "Assembly Hall," in Albany st., and nearly opposite the United States Hotel—the same spacious and elegant Hall in which we met the last season.

The Committee of Arrangements would state that no exertions have been spared to render this occasion social and agreeable in every particular. And as the invitation is extended to all Clergymen, however remote, we sincerely hope that we shall be honored with the presence of all, whose duties do not necessarily detain them elsewhere—that the *voices* of our friends may be *heard* in tones of encouragement and hope, and that all may have occasion to say from the heart, "It is good for us to be here."

COLLATION TICKETS.

Our friends of the laity, who intend providing themselves with tickets, are reminded that much of the time of those who have this matter in charge, will be saved, by an early application for them, and that they may be had of the following Gentlemen of the Committee.

Messrs. Manlius S. Clarke,	Benj. Beal,
E. Dale,	Sam'l E. Guild,
Francis Alger,	G. W. Callender,
F. W. Lincoln, Jr.,	Elijah Williams,
S. H. Barnes,	Francis Brown,
Joseph Eustis,	Patrick T. Jackson, Jr.
J. M. Jones.	

N. B. Clergymen's Tickets may be had at the Bookstore of Benj. H. Greene, 124 Washington st.

For the Committee,
MANLIUS S. CLARK, Chairman,
BENJ. H. GREENE, Sec'ry.

☞ Tickets may also be had at the Bookstore of the Secretary, Benjamin H. Greene, 124 Washington st., and of Messrs. Crosby & Nichols, 111 Washington st. may5

☞ THE CONVENTION OF THE CONGREGATIONAL MINISTERS OF MASS., will meet at the Supreme Court Room, on Wednesday, the 30th of May, at 5 o'clock, P. M.

The Annual Sermon will be preached in Brattle Street Meeting-House, on Thursday, the 31st inst, at 11 o'clock, A. M., by Rev. N. Adams, D. D., of Boston.

A collection will be taken up at the close of the services, in aid of the widows and orphans of deceased Congregational ministers.

may12 A. C. THOMPSON, Scribe.

☞ MIDDLESEX SUNDAY SCHOOL SOCIETY. The Semi-Annual Meeting of the Middlesex Sunday School Society, will be held at the Church of Rev. Mr. Hill, in Waltham, on Wednesday, May 16th, at 9 o'clock, A. M.

The morning session will be devoted to the discussion of subjects relating to the religious education of the young.

At 2 P. M., a Discourse will be delivered by Rev Mr Thurston, of Billerica.

All interested in the Sunday School are respectfully invited to attend the meeting.

THEODORE H. DORR,
may12 Sec'ry M. S. S. Soc'y.

☞ CONVENTION OF CONGREGATIONAL MINISTERS, AND MASS. CONG. CHAR. SOCIETY. Any information which it is important for the central Committee of the Convention to possess respecting the widows who are, or desire to be, beneficiaries must be communicated to the undersigned on, or before, the 26th inst, and any new applications to the Mass. Congregational Society for relief, must be presented on, or before the 23d inst.

CHAS. LOWELL,
Chairman of the Committees of the Convention and Congregational Charitable Society.
Cambridge, May 12, 1849.

☞ TEMPERANCE—SUNDAY EVENING, 13th. The Rev. W. R. Alger, of Roxbury, by particular request, repeats the Temperance Address (delivered in his own Church) at the Church in Channing Street.

M. GRANT,
may12 Pres. B. T. A. Society.

☞ THE TREASURER OF THE EVANGELICAL MISSIONARY SOCIETY, acknowledges the receipt of Thirty Dollars from the West Parish Sewing Society. may12

☞ NOTICE. Five hundred copies of the "Christian in the closet" having been presented the Association for distribution, Auxiliaries applying immediately (post-paid) will be furnished with the volume in neat binding and without expense—until the supply is exhausted. And none will be sent unless applied for.

F. W. HOLLAND,
may12 111 Washington st.

☞ BOOK AND PAMPHLET SOCIETY. At the Annual Meeting of the Book and Pamphlet Society, held April 30th, the following persons were elected Officers of the Society for the ensuing year:—For President, Francis Brown, Esq.; Vice President, Francis Alger, Esq.; Treasurer, A. H. Sumner; Secretary, S. G. Simpkins. Messrs. Chas. A. Faulkner, James Tolman, D. R. Chapman, with the other Officers, were appointed the Executive Committee.

The Depository of the Society is at No. 124 Washington Street, where books and Tracts may be obtained for gratuitous distribution. may12

☞ THE WORCESTER ASSOCIATION, will hold their next meeting, in connection with the Worcester West Association, at Rev. Mr. Hale's Worcester, on Tuesday, May 15, at five o'clock, P. M.

may12 J. PRENTISS ALLEN, Scribe.

☞ WORCESTER WEST ASSOCIATION.—The next meeting will be held in conjunction with the Worcester Association, on Tuesday next, (May 15th,) at 5 P. M., at Rev. E. E. Hale's Worcester.

may12 HENRY F. BOND, Scribe.

MARRIAGES.

In this city, 7th inst, by Rev Dr Peabody, Samuel Parkman, M. D., to Mary Eliot, daughter of the late Hon Edmund Dwight.

In Roxbury, 7th inst, by Rev Dr Putnam, Alexander C. Washburn, Esq., to Miss Ellen M., daughter of the late Hon John Bayley.

In Athol, April 11th, by Rev S. F. Clarke, Mr Charles Underwood to Miss Lucy Ward, both of A.

April 12th, by the same, Mr Dexter Aldrich of Athol to Miss Ursula Stone of Dana.

In Thomaston, April 30th, by Rev Mr Boyce, Rev O. J. Fernald to Miss J. M. B., daughter of Dr M. R. Ludwig, all of T.

DEATHS.

In this city, 4th inst, Mr George Lane of the firm of Lane & Read, 61.

In Weymouth, 8th inst, Mrs Mercy Tufts, widow of the late Cotton Tufts, Esq., 85 yrs 8 mos.

In Framingham, 6th inst, Edward A. Clark, 33.

In Concord, 21st ult, Harriet Moore, only child of Charles W., and Mary Augusta Goodnow, 2 years 11 mos and 11 days.

She's gone to dwell in Heaven. Sweet child,
She's gone to dwell in Heaven.

In Watertown, 29th ult, Mary Carman, pensioned widow of Samuel Coolidge, late of Watertown, 84.

In Upton, 24th ult, Rev Benjamin Wood, Pastor of the Congregational Society, 76 yrs 7 mos 9 days.

In Bristol, R. I., 29th ult, Mr Joseph Munro, 89—a revolutionary pensioner.

On Sale,
At the reduced rate of $1,

Scripture Proofs & Scriptural Illustrations of Unitarianism.

Third Octavo (English) Edition.

. Of this edition there is but a small stock on hand. Copies may be had by applying to the Author, John Wilson, at his Printing Office, 21, School-street, Boston.

Will be put to Press,
As soon as a sufficient number of Subscribers' Names have been obtained,
A CHEAP EDITION OF

CONCESSIONS OF TRINITARIANS,

- *Abridged in some portions, and Augmented in others.*

Price to Subscribers, $1 per copy;
to Non-subscribers, $1.25.

. Names of Subscribers received by the Author, John Wilson, 21, School-street, opposite Newspaper Exchange; and at Messrs. Crosby & Nichols, 111, Washington-street, Boston.

Book and Job Printing.

JOHN WILSON,

Having recently made an addition to his stock of materials, has now increased facilities for Printing Books, Lectures, Sermons, Reports, Circulars, Cards, and other Job Work, with neatness and despatch, and on moderate terms; and would feel most happy to undertake any order with which he may be favored.

21, *School-street, Boston, May,* 1849.

EXTRACT OF LETTER FROM REV. JAS. MARTINEAU.
Liverpool, July 27, 1846.

The accuracy and neatness with which Mr. Wilson's own works are printed, will show to an experienced eye, that his intellectual pursuits have not interfered with the acquisition of skill in his business. For the excellent "Treatise on Punctuation," of which he is the author, we are doubtless indebted to his determination to reduce to rational rule one of the most difficult parts of the Printer's task. When I have resorted to Mr. Wilson's press, I have been perfectly satisfied with the punctuality, exactitude, and moderate cost, with which the work has been executed. I heartily wish him in America a better success than has attended his efforts here. JAMES MARTINEAU.

RECOMMENDATION FROM REV. DR. FROTHINGHAM.
Boston, Feb. 1849.

Mr. Wilson's style of Printing speaks for itself too well to need testimonial from any one. But it is no more than just for me to say, having had occasion to employ his services, that I have not only been highly gratified in every respect by his manner of rendering them, but really assisted by his careful and scholarly discrimination.

N. L. FROTHINGHAM.

FRAMINGHAM ACADEMY.

The Summer Term of this Institution, will commence on Monday, the 4th of June. The Trustees have lately secured the services of Mr. Samuel H. Worcester, well known as a Teacher in Lexington and other places. Mr. W. has now been connected with the Institution for one term, and his success has been such, that the Trustees are confident, that the school will be well conducted; and that the most thorough instruction will be given in the various branches of an English, Classical and Mercantile Education. It is also proposed to establish a department for those, who wish to become teachers. Framingham is well known as a healthy and beautiful town; and parents desirous of placing their sons or daughters at school, will find this a very desirable situation. It will be the aim of all concerned to give this Academy a high character. The Principal will be aided by accomplished and efficient Assistants.

Rates of tuition per term of 11½ weeks.

For the English branches,	$4 00
" Languages,	$5 50
Board in good families, including washing,	$2 00 per week.

SIMON WHITNEY, } Sec'ry of the
} Board of Trustees.
May 12, 3tis

SABBATH SCHOOL MANUALS.

James Munroe & Co., have for sale all the Manuals and Class Books, used in Sunday Schools. Also, a large supply (including all new books issued within a year) of approved Juvenile books which will be sold at the very lowest price. Any books found to be duplicates or unsuitable may be exchanged for others.

No. 134 Washington, opposite School st.
may21 1is2os

"KAVANAGH" BY LONGFELLOW.

THIS day published "Kavanagh" a Tale, by Prof. Longfellow, 16mo, price 75c. For sale by

JAMES MUNROE & CO.,
134 Washington, opposite School st.
may12 1is2os

PROF. LONGFELLOW'S NEW WORK, &c., &c. JAMES MUNROE & CO., have received Kavanagh a Tale, by H. W. Longfellow, price 75 cts. Nineveh 2 vols 8vo, Plates, $4 50. Colman's Life and manners, 2 vols 12mo. Macaulay's England, Authors Ed., 1st and 2d Vols. $2 00. Dead Sea Expedition, 1 vol 12mo, $1 00. Life and Letters, Mrs. Fry, 12mo. The same, 8vo 2 vols; American Bee Keeper's Manual, 12mo. Morrell's Philosophy of Religion, 12mo. Mardy, by Melville, 2 vols, 12mo. Irving's Works, 11 vols issued, new edition, 12mo, $1 25 each. The Adriondock, or Life in the Woods, by Headley, 12mo. Republican Christianity, by Magoon, 12mo. Last Leaves American History, 12mo. Living Orator of America, by Magoon, 12mo. Rural Letters &c., by N. P. Willis, 12mo. Book of the Hudson, 18mo, &c., &c., &c. For sale at

134 Washington, opposite School st.
may12 1is2os

SUNDAY SCHOOL MANUALS.

S. G. SIMPKINS publishes the following series of highly approved Sunday School Manuals.

1. Channing's Catechism for young children. Price 50 cts per doz.
2. Worcester Association Catechism, Fifteenth Thousand. $1 00 per doz.
3. The Christian's Catechism, or Lessons from the Old and New Testament. $1 20 per doz.
4. Bible Biography in the form of Questions with Reference to Scripture for Answers, for Schools and Families. $1 25 per doz. may12

SCHOOL FOR BOYS
AT CONCORD, MASS.

THE Subscriber would like to receive 4 or 5 lads into his family to educate for college or for business. Terms $150 per year. For further information relative to the School, reference may be made to the Hon. Samuel Hoar and the Rev. Mr. Frost of Concord; Dr. Edward Jarvis of Dorchester; Hon. J. B. French of Lowell; Samuel Greele, H. H. Fuller, and John W. Shaw, Esqrs. Drs. John Homans and J. V. C. Smith; Rev. Samuel Barrett, Rev. R. C. Waterston, and Rev. F. D. Huntington of Boston.

CHARLES W. GOODNOW.
Concord, Mass., May 5th, 1849. 3tis

NEW BOOKS. Colman's European Life and Manners, 2 vols; Irving's Crayon Miscellany; Rural Letters by N. P. Willis—Cooper's Spy, a new edition; The Monasteries of the Levant; Adventures in the Libyan Desert; The Adirondack, or Life in the Woods, by Headley; My Uncle, the Curate, by the Author of the Bachellor of the Albany, &c., &c.

Just received by

CROSBY & NICHOLS,
may12 1is2os 111 Washington st

BOOKS IN PRESS. CROSBY & NICHOLS, have in press and will publish shortly, Echoes of Infant Voices, a collection of Poetry, relating to Childhood.

Memoirs of the late Rev. Hiram Withingham, with selections from his Discourses, Letters, &c., 1 vol.

Ten Discourses on Orthodoxy, by Rev Joseph Henry Allen, 1 vol.

Memoirs of Rev. Dr. Buckminster and of his son, Rev. Joseph Stevens Buckminster, by Mrs. Eliza Buckminster Lee.

may12 1is2os 111 Washington st.

CONTENTS OF NO. 261 LIVING AGE.—Price 12½ cents.

1. Letter to a Young Married Lady—Fraser's Magazine.
2. Macaulay's History of England—Blackwood's Magazine.
3. Lizzie Wilson—Sharpe's Magazine.
4. Popular Errors—Chambers' Journal.
5. Night Funeral of a Slave—Home Journal.
6. Magnetism among the Shakers—Sartain's Magazine.

Short Articles. Solid Milk—New Books and Reprints.

Poetry. The "Good Old Times."

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
may12 1t

FAMILY BOARDING SCHOOL FOR BOYS,
At Brattleboro', Vt.

ON the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food, washing, wood, lights, room, &c. Instruction will be given in the common and higher English studies; in Drawing, French, Latin and Greek; also in Gardening and the cultivation of fruit and flowers. Boys will be fitted for College and for business. Special attention will be given to the physical and moral, as well as intellectual, education of the pupils, and a parental care exercised over them constantly, in their plays, labors and studies.

The school is retired from the business of the Village, furnished with ample grounds for exercise, and every way admirably located for the purposes of education. Brattleboro' is noted for the beauty of its scenery and the salubrity of its air, water and climate; and is connected by Railroads with Boston and New York, rendering access to it speedy and safe. For several years past the Subscriber has been officially connected with public schools in Vermont, and intends for the future to devote himself to the education of the young.

Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.

References.

Francis Parkman, D. D.,
Ezra S. Gannett, D. D.,
Rev. Charles Brooks,
Rev. Frederick T. Gray, } Boston.
Rev. James F. Clark,
Thomas Sherwin, Esq.,
Mellen Chamberlain, Esq.

Edward Jarvis, M. D., Dorchester,
Stephen M. Weld, Jamaica Plains.

Wm. H. Rockwell, M. D.,
Francis J. Higginson, M. D.,
L. G. Mead, Esq. } Brattleboro', Vt.
J. D. Bradley, Esq.

march17 3mis3mos

REMOVAL.
CHANNING'S WORKS.

THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
feb24 istf

LUNENBURG ACADEMY.

THE Summer term of the Lunenburg Academy under the care of the Subscriber, will commence on the last Wednesday in May.

For particulars, refer to N. F. Cunningham, Esq., Boston, or address by letter the Teacher.

JACOB CALDWELL.
Lunenburg, May 5, 1849. 4tis

SUNDAY SCHOOL BOOKS. For sale, by CROSBY & NICHOLS, a very large assortment of the late Sabbath School Books which have been published since May 1848. The selection has been made with great care and it is believed that none that are objectionable have been admitted.

Books sent for examination.
may5 1is2os 111 Washington t.

TO COUNTRY TRADERS.

10 lbs *pure* powdered cream Tartar,	10 bales Liquorice Root,
20 " prime Castor Oil,	1,000 lbs plasters, various,
20 " Alcohol, 50 per cent,	500 doz Black Ink,
6 bales India Senna,	200 Eng. Iron Mortars,
6 bbls Alexa. do,	6 crates Gallipots, various,
10 " Flor. Sulphur,	2000 lbs Arrow Root,
6 " cases Cassia Buds,	50 boxes Castile Soap,
20 " Rhubarb Root,	50 kegs sup. carb. Soda,
10 bbls Refi'd Camphor,	100 lbs Eng. Iodine,
25 boxes Bay Waters,	50 lbs " Hyd potas.,
5 bales Sponges,	20 gro. Indian Veg. Pills,
1000 lbs Slippery Elm Bark,	20 " Brandreth's do.,
25 bls Glauber's Salts,	10,000 lbs Lozenges, various,
70 " Epsom do,	300 oz Sulphate Quinine,
10 cases Liquorice paste,	100 boxes Gum Arabic Drops,
20 bales Corks, various,	10 cases Magnesia,

together with a general assortment of Drugs, Medicines, Chemicals, Perfumery, &c., for sale *cheap*, for cash or credit, by the subscribers.

. We are giving particular attention to the preparation of pure and select powders of the various medicinal drugs, which we intend to keep ready for sale, *in bulk*, so that customers may be served with any quantity desired, *without expense of bottles or other packages*.

☞ Druggists and Country Merchants will do well to give us a call before making up their orders.

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Pittsfield, March 31, 1849.

FAMILY SCHOOL.

A GENTLEMAN of great experience as an instructor of youth, residing in a neighboring village, which embraces every advantage for the promotion of health and physical strength, and for moral and religious culture, will take into his family SIX YOUNG LADIES, and instruct them in all the branches of education, which experience has proved to be needful and proper at the present day.

For particular information, inquire of Mr. JAMES MUNROE, 134 Washington st.

Boston, April 28th, 1849. istf

JEWETT & PRESCOTT'S
SPRING SALES OF 1849,
AT THE
Milk St. Silk and Shawl Store,
BOSTON.

It is well known to purchasers that our old Stock was completely disposed of in the *Great Sale of November and December*, and the same has been replaced by an assortment of

SPRING STYLES,

which *has not its equal* in any other Establishment.

The last arrivals from *Havre* and *Liverpool* contributed over THREE HUNDRED PACKAGES to our assortment of New, El

POETRY.

RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel for her children crying
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seem to us, but dim, funereal tapers,
May be Heaven's distant lamps.

There is no Death! what seems so is transition;
This life of Mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

She is not dead—the child of our affection—
But gone into that school,
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean
That cannot be at rest;

We will be patient! and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

MISCELLANEOUS.

MISCELLANEOUS ITEMS.

Rev. Mr. Livermore.—Mr. L. in a letter to his friend of the Keene Sentinel, dated *Barbadoes*, March, 8, jots down a sort of map of his voyage from St. Thomas, which he left Feb. 24, to Barbadoes, a distance of 527 miles, where he arrived Feb. 28. His course was that of threading his way along the channel through the Island as follows. Virgin Islands, St. Eustace, St. Bartholomew, St. Kitts (or St. Christopher,) Montserrat, Antigua, Guadaloupe, Martinique, St. Lucia, St. Vincent, Barbadoes. A Postcript is dated *St. Thomas*, Mar. 15, which he reached in 3 days from Barbadoes. He was to leave on the evening of that day for Jamaica and Havana, by way of Porto Rico and San Domingo.

The Governor of St. Kitts, says Mr. L., is Mr. Mackintosh, the son of Sir. James M., and the son-in-law of the Hon. Nathan Appleton, of Boston.

☞ Rev. William Ware has safely returned home with health improved, though not fully restored, after an absence of more than a year in Europe, the most of which was spent in Italy.

The Funeral of Bernard Barton, the Quaker Poet. The mortal remains of Bernard Barton were recently committed to the earth. A long train of members of the Society to which he belonged, and of old friends and fellow-townsmen, waited to follow him from the door from which he had so often been seen to issue alive and welcome to all eyes. Thus attended, the coffin was borne up the street to the cemetery of the Friend's meeting-house; and there, surrounded by the grave and decent brotherhood, and amid the affecting silence of their ceremonial, broken but once by the warning voice of one reverend elder, was lowered down into its final resting place. [Ipswich Express.

Religious Interest in Paris. The correspondent of the London Christian Times says, in reference to a notice of extraordinary meetings in one of the Paris journals:

There are meetings held in the neighborhood to which the paragraph refers, three or four times a week; but they are of a kind which will impart pleasure to those who desire the conservation of its moral character; a gratifying change is coming over Parisian society of the class alluded to. A number of pious ecclesiastics, whose lives are devoted to practical piety, have succeeded in rescuing from the infamy of the clubs and secret societies a considerable number of workmen who not long since formed a part of the applauding audiences of those places. I know of more than 400 of this class of persons who perhaps never entered a place of worship in their lives, and who never pronounced the name of the Deity but in blasphemy, who are listening to the exhortations of those pious men.—To this number may be added about 300 of the soldiers of the garrison, who attend punctually the evening lectures.

Boston City Missionary Society. The annual report of the City Missionary Society for 1848 reports 1,485 Families visited; 339 Cases of sickness in these families; 107 of whom Deceased; 19 funerals attended; 325 social religious meetings attended; $342.91 cash received for the poor; $391,25 expended for the same; 259 families assisted; 261,501 tracts distributed, by 446 distributors, in 455 districts; 161 bibles given to the destitute; 91 testaments; 421 persons induced to attend public worship; 532 children gathered into Sabbath Schools; 109 children do. public schools; 3 hopeful conversions.

One of the missionaries, who devoted his principal attention to the Irish part of our population, reports that, "There are twenty-one Roman Catholics, heads of families who are reading the word of God for themselves, and give evidence of the commencement of the divine life.

Another missionary reports the following striking fact:

A poor man, having a wife and several children in Ireland, whose little boy, of ten years of age, died of starvation, and was buried with his own hands, without a coffin, went to an old acquaintance and solicited some aid to enable him to bring his family to this country. He replied, "No, I'll not help you now, because you have left your church." Said the poor man, although he knew not but his family might then be dying for want of food, "I only wish I had left the church before." He is now a constant attendant upon public worship at one of the churches of this city.

Noble Bequests. We learn from the Advertiser that the late Henry Todd, of this city, has, by his last will, after making abundant provisions for his family connexions, given five thousand dollars to the "*Massachusetts General Hospital*", the interest of which is forever to go towards furnishing free beds, [in addition to those now maintained by that noble charity], for those whose circumstances may require them. To the "*Boston Asylum and Farm School*" for indigent boys, he left a legacy of three thousand dollars. To the "Boston Children's Friend Society," he gave two thousand dollars. The rest of his estate, amounting, probably, to some ten thousand dollars, he bequeathed to the "Board of Education," for the benefit of the "Massachusetts Normal Schools," in which he took a deep interest.

A Gentleman.—There have been various definitions of "a gentleman," but the prettiest and most poetic is that given by a young lady in New York the other day. "A gentleman," said she, "is a human being, combining a woman's tenderness with a man's courage."

A VIEW OF SOCIETY IN PARIS.—MASQUERADES.—LENT.

[From Editorial Correspondence of the N. O. Picayune.]

Paris, *Thursday Feb.* 22, 1849.

The merry carnival times are now over, masquerading frolics are at an end, and Lent has come to give rest to the giddy and pleasure-seeking throngs which make up the society of this vast capital. On *Mardi-Gras* I had expected to see a motley turn-out here in Paris; but a cold and drizzly rain was falling the livelong day, the streets were as muddy as they ever can be, the few fancifully-dressed fools, who braved all to show their finery, sneaked and skulked under any and every shelter they could find, and elderly gentlemen could walk about in peace and quietness. There is little fun in throwing handsful of flower only to see them fall to the ground in the shape of paste, and the fantastics must have been impressed with this. I am told that for years this custom of keeping up the frolics of Mardi-Gras has been falling off here, as in New Orleans, and the masquerading demonstration of Tuesday last is set down as the most signal failure of all.

But if the day passed off gloomily, there was fun alive at night. All the balls were crowded, and the merry maskers jumped and cavorted as though each one had been bitten by a tarantela, or else had been suddenly stricken with one of these saltatory fits to which St. Vitus has given a name. I passed a couple of hours at the grand opera in the Rue Lepelletier, which was packed almost to suffocation, and it requires time and study to write upon any thing which may compare with the mad doings then and there presented. The modern style of dancing partakes decidedly more of the grotesque than the graceful—the higher the *grizette* kicks her heels, the higher she imagines she raises herself in the estimation of her admirers. And then the most ungainly and uncouth attitudes are studied—to dance all over, by swinging the arms, shrugging the shoulders, distorting the bodies, and sending the feet about where the dancer's head should be, is all the rage at the masquerade balls, and at all others in Paris of a nature a little questionable. I never knew before how close the highest state of civilization treads upon the heels of the wildest state of savage life. In my time I have seen a fair share of both—have witnessed the dancing pastimes and performances of the most savage of our own prairie tribes, as well as of a people claiming to be the most polished, and on the score of decorum I think the Indians should carry off the prize. If yelling, jumping, whooping, and kicking are to be taken into account, *la mode de Camanche* must certainly stand aside when *la mode de Paris* gets up a full head of steam at one of the masquerade balls at the grand opera.

How many balls of this kind there were in Paris on the night of Maidi-Gras, I have no means of knowing, but between 2 and 3 o'clock in the morning the streets were full of maskers, hieing from one to another A large portion of these masculines appeared to have no higher ambition than to stalk about as *pierrots*; the fantasticals of the other sex were satisfied if they could figure as *debardeurs*, or in any dress in which for the time they could flourish in other than their own natural habiliments. To attain the means of appearing for "one night only," in fancy pantaloons, the Parisian modiste, shop-girl or grizette will stint herself for a month on a half allowance of bread, sugar and water; and when she is thus attired, if you are in search of a really happy mortal you need look no farther.

I suppose that Wednesday morning, or Wednesday noon, perhaps, I should say brought with it the usual amount of head ache, of lassitude, of feverish restlessness, and that it has taken two of the forty days which makes up the sum total of Lent to restore the energies of those who were so violently taxed during the last hours of the carnival. The streets last night presented a most sober and subdued appearance in comparison with what they did on Tuesday—the passer could hardly think he was in the same hemisphere, much less in the same city.

STAGING IN MAINE, IN 1849.

Horace Greely of the N. Y. Tribune has been lecturing in Bangor, and other places in Maine. Under date of Augusta, March 24th, he writes as follows:—

Three days has glided away rapidly, and pleasantly, and not very idly, among the heartiest of friends in Bangor—days bright as Italy and pure as the breath of mountains. The still abundant snow gradually disappeared in rivulets from the streets, the adjacent roads, and the Southern exposures, in the beams of the ascendant sun, but the nights were crisp and bracing, and the frequent appearance of lighter sleighs in the streets bespoke the obstinacy with which Winter's fleecy mantle still held its ground in the surrounding country. The ice still bound the Penobscot nearly to Frankfort, fourteen miles below, holding the business of Bangor and vicinity in its rugged embrace, and even tempting the foolhardy to travel with teams on its now treacherous surface. But on Tuesday the clear azure of several preceding days was gradually obscured by the portents of a coming storm, which through the following night became quite unequivocal, and the pattering of rain on the roof of the Hatch House through the small hours gave premonition of a moist ride to Waterville on the morrow. It was not however, till the stage-coach (a naked, open wagon) drew up at the door, between 6 and 7 in the morning, (Wednesday, 21st.) that the fun of it became entirely palpable. The wind came strong from the southwest, the skies were black, the rain coming faster. In fact, a Down-East equinoctial was upon us.

There were six of us passengers, not forgetting the driver, the best roadsmen of all, whom no obstacle could daunt and no botheration disconcert, and who, protected in part by his rubber over-all, looked the day's driving wind and driven rain in the face with buoyant philosophy.—The six amused themselves, when they could stay in the wagon, by turning a part of the water from one to the other by means of four umbrellas, which would have been of some account had not the course of the descending fluid been so greatly deflected from the perpendicular to the horizontal by the sweeping gale, and had there not been entirely too much of it. Even as it was, the man in a red flannel shirt and glazed outer garments, who occupied the most sheltered position, (leeward of the umbrellas,) and seemed to have been taught by some bird the secret of oiling himself, contrived to maintain a comparatively dry look to the end.

Ten miles—mostly of mud—had slid rapidly and merrily behind us before we encountered the first formidable snow-drift still occupying the road, over which hundreds of teams had travelled securely for weeks, but into which, softened by the rain, ours plunged and in it wallowed. The next moment the leaders were down in a tangled pile, and the off one rolled clear over the nigh one, and was extricated and got up on the near side. The passengers (the heaviest having been thrown out rather suddenly as we came to a halt, the wagon barely not upsetting,) walked ahead in quest of help and shelter—(perhaps it did'nt pour!)—the wheel horses were also taken off, and four oxen obtained to draw the wagon out of the drift and to the changing place not far distant. Soon all were on board again—all as good as before, except that the buffaloes were wet on both sides and the seats had rather a clammy feeling—and we went on merrily as before, meeting few decided obstacles, for the next twelve miles, to the second changing place—North Dixmont. So far, we had made good time in spite of wind and weather.

"And now," said the driver, "you may expect to see some bad going." The testimony was confirmed by others, but we did not need their assurance. Two miles more were got over pretty well, one bad place being avoided by letting down the fence and making a detour through a field: but soon we were brought to a dead halt again.—The horses were floundering in a rather profound drift, the wagon was "stock," and no resource but to beat up the neighborhood for oxen to draw it on, while the passengers went ahead in quest of dinner. The porthiest of the number (weighing good two hundred) who had already twice taken his own portrait by a flying leap into a snow-drift, and had received some severe contusions and a hard wrench in the latter operation, when he narrowly missed breaking a leg in clearing the wagon, alone lingering behind to pick up some bits of rides between the worst snow-drifts, of which I think there were a hundred within that next two miles. Yet, the wagon was by six oxen got through or around them somehow in a little more than two hours—the horses following behind and coming through with a beaten and sorry look. I had no idea it could be done so soon by an hour.

Dinner (at Troy) in a hurry and all aboard again, and henceforward to Waterville we were enabled to take the rain sitting instead of walking for nearly all the way. Some drifts had to be walked over of course; some snow had to be shovelled away from before the wheels; once or twice we had to hold and help and propel the wagon through a drift that need not have been so deep, so far as any practical utility was regarded in its construction; and twice more our solid friend was half thrown, half jumped into the snow-drifts as the wagon keeled up on one side and seemed intent on going over. The last time one arm went through the drift into about two feet of coolish water, and he, already racked and sore, was on the point of losing temper. The others were more nimble, or rather more lucky, generally making a clean jump and alighting perpendicularly and right end up. Finally at 9 P. M. we drove rapidly into Waterville—fifty good miles from Bangor—and found warm rooms and various comforts awaiting us. Lecturing that evening *was* a little up hill, but, since the hearers did not complain, I shan't.

Mr. G. adds:

We had a smart snow-storm to start upon this morning—a great improvement on the rain and wind of yesterday. The roads, too, were better, though very heavy, and in spots badly drifted. Skies bright, with a keen air this evening.

H. G.

A SENSIBLE ARGUMENT AGAINST LATE DANCING.

Mr. Greely in the letter from which we have just quoted, has a few sentences which we have concluded to put by themselves as follows:

I thought the village dancing school at our hotel ought to have broken up at midnight, considering that some of us were to be called for the Augusta stage at 5 A. M. but the young folks seemed to enjoy it to a much later hour, and if their parents don't object, I probably should be quiet. Still I *do* say that dancing, which might be a healthful, innocent, and approved recreation for all is made unpopular with the grave and devout by the outrageous late hours to which mere infants in years are kept up by it, in hot and crowded rooms, whence they are suddenly transferred, when utterly exhausted, to the outdoor cold and their fireless homes. It was not the creaking of that fiddle, the heavy pounding of unskilled feet on the ball-room floor, and the annoying rattle of my door-latch in consequence till some time this morning, that put this in my head, but these served to confirm me in my earlier conviction.

DISINTERESTEDNESS OF THE MEDICAL PROFESSION.

Was the introduction of innoculation for the small-pox a speculation? Was the discovery of the preventive power of vaccination (the labor of close, unremitting and careful research during a period of several years,) was that made or conducted with a view to personal emolument? As a matter of course, Dr. Jenner, as soon as he had completed his discovery, published it—made it free to all mankind.

When quinine was first discovered, the mode of preparing it was immediately made known.—Recently when some feeble attempts were stated to have been made to obtain a patient for the use of ether, or to conceal the progress of etherization, the indignation of the profession was aroused from one end of our country to the other. The money changers were driven from the temple of Humanity.

Medicine a money-making profession! Why, one third or more of the whole practice of medical men in the city of New York, is done without remuneration. The hospitals, the almshouses, the dispensaries, the medical and surgical cliniques, the eye infirmary, the orphan and lying-in asylums, the colored home, the institutions for the blind; in fine, all institutions of a charitable kind, so far as I know, are attended gratuitously, and many of them by some of the oldest and most eminent medical men. Nor are the out-door poor neglected. When they appeal to physicians, not for advice only, but even for services which keep us from our beds, they rarely ask in vain.

I have witnessed examples of self-denial, of steady holding fast on integrity, by scores of medical men, who, amid the pinchings of poverty, have refused to embark in schemes which would have given them wealth, had they chosen to seek it in the walks of quackery. When will the world do justice to such self-denying philanthropy!

A money-making profession! Why, the number of destitute widows and orphans of medical men became so great, that a few years since an association was formed, and is now in progress and successful operation, with a fund raised by their own contributions in New York, to secure from destitution after their death their wives and children. It would have broken our hearts to have encountered them in our daily visits to the almshouses or asylums." [Dr. Stevens's Address.

NEVER GET OUT OF HUMOR IN A CROWD.

Mr. G. W. Kendall of the New Orleans Picayune, now in Paris, attended the celebration of the Revolution of Feb. 1848, which was observed in the noble Church of the Madeleine.—His remarks in the following paragraph are a propos to Boston and other places as well as Paris.

Experience teaches any one, who has been here in Paris for a twelvemonth, that the only way to obtain a view of any kind of a celebration or ceremony is to prepare deliberately for it before-hand—to leave watches, valuables and better clothing at home; and put on the coat—and every man has one—which he is anxious to have worn out; to start early and gain a position as near the head of the crowd as possible, and then to resign himself to the jamming and squeezing with as much equanimity as he can muster If he finds a neighboring elbow threatening the safety of his ribs, he must not make a fuss about it; if he feels the weight of an iron fastened shoe upon his own feet, his best course is, after a prelude of compliments, to request the owner to be kind enough, if it will put him to no particular inconvenience, to try and find some other place for his pedal extremities than on the top of his own. Let what will come, never get out of humor in a French crowd—never loose temper. Keep out of the way altogether if you have not the fortitude and resignation necessary; for any manifestation of fretfulness only brings upon its owner a fit of laughter, and laughter in such cases is far more cutting than abuse.

Death of a Child.—These words are full of strange and moving meaning; winter following spring, nightfall succeeding to dawn! Fanciful ideas crowd upon the mind hand in hand with solemn truths. That little being who knew nothing here, now to know the end of all things! That vacant intelligence which wondered at the ticking of a watch, now to understand the mystery of its own being!—My own child, who used to hang upon my lips for instruction, now advanced where one word from its own would be a revelation to me! That helpless creature, borne from arm to arm, guarded by day and watched by night, too shy to bear the approach of a strange face, now launched alone in the "vast profound," escorted by intelligence divine but strange! Will there be one among that crowd of disfranchised spirits who will claim an early affinity with it? Will the little brother who departed a year ago recognize this as the babe who entered the bonds of flesh as he was leaving them? Or will it be one of the first signs of a better existence that the ties of blood are not needed in it? Of all the sorrows in this world, that for the death of a young child brings with it the readiest healing. Would you grudge its having received promotion without paying money? the rights of citizenship without the formality of residence? the certificate of humanity without the service? the end and aim of life without this weary life itself.

THE NEW BOSTON POISONING CASE. LETITIA S. BLAISDELL.

On Tuesday morning last, at the opening of the Court, this young woman was presented at the bar, to receive her sentence, she having plead guilty to the charge of murder the day previous. The Attorney General, in behalf of the State, rose, and with great solemnity and the deepest emotion, moved that sentence of the law be now pronounced upon the prisoner. On her name being called, she rose and stood unaided, and without manifesting very strong emotions, during the entire scene.

The prisoner was enquired of by the court if she had anything to say why Sentence of Death should not be pronounced upon her: and she replied that she had not. Judge Eastman then, in a solemn and impressive manner, addressed her, substantially as follows:

Letitia S. Blaisdell, you have been indicted by the Grand Inquest of this county, for having, on the 17th day of February last, at New Boston, in said county, killed and murdered, one Benjamin E. Blaisdell, a child about two and a half years old.

On this indictment, you have been arraigned, and to all its fearful and momentous charges, you have plead Guilty. This, you have not done, however without the consideration, nor without a through examination of your case, by your friends and as able counsel as the State affords, nor without having been fully apprised of the tremendous consequences that must follow such a plea.

Our Statute requires that when any person shall plead guilty to an indictment for murder, the court having cognizance thereof, shall determine the degree. It has become our duty, therefore, to imform ourselves, as far as may be, of facts upon which the indictment against you is predicated.

By an investigation of your case, we find, that when about a year old, you became the adopted daughter of Mrs. Sarah Blaisdell; that you resided with her nearly eighteen years, receiving at all times, kind and affectionate treatment from her, and her children. That about six years since, you left Mrs. Blaisdell, with her consent, to procure employment at the mills in Manchester, and other places—that you became thus employed, and occasionally returned to make a visit. In the month of January last, about four weeks, before the death of the little child, for whose murder you are now about to receive the sentence of the law, you returned to the house of Mr. Benjamin Blaisdell, the father of the deceased boy, and the son of the old lady with whom she was then residing. You came apparently to visit them as usual. Before your return, you purchased at Manchester, some deadly poison. Soon after you came to the house, the old lady suddenly died, but under circumstances which excited no suspicion at the time. After the funeral, you went to Wentworth, in this State, to visit the friends of the young man to whom you were engaged in marriage. You remained there a few weeks, and on the sixteenth of February, returned to Mr. Blaisdell's.—On the next day, the murdered child and three others, were left with you a short time, by their mother, and during that time, you administered to him some of the poison, having put it into tea which he drank. He soon sickened, became dizzy, put out his hands to his mother, and tried to walk and speak, but could do neither. Two physicians were immediately in attendance, but he died in about twelve hours.

The child was buried on the 20th of February, and on the 21st, you attempted the destruction of Mr. and Mrs. Blaisdell, by putting the poison into the tea of the family. As they drank the tea, they discovered some unusual taste, and drank no more. They both sickened; but by prompt medical aid, their lives were saved. Before you left Manchester, you had forged a note against Mr. Blaisdell for four hundred dollars. You had never had any difficulty with any member of the family; but friendship and affection had always existed between yourself and them. When suspicion rested upon you of having committed the crime, and you were charged therewith, you denied it in a manner that seemed to carry conviction of your innocence. A few days after, when no proof whatever was known to exist against you, you voluntarily, without suggestion or enquiry from any one, confessed the whole matter. Your motives in perpetrating this revolving crime are as entire mystery—nor can we account for them upon any satisfactory principles of human action.—The crime is murder in the first degree.

Before you left Manchester this family was well and happy. You came to visit them, and they greeted you with a sincere welcome. But you came not now as formerly. You brought not joy and happiness to this household; but you brought death into their midst. You had conceived, planned, matured, the malicious, fiendish purpose of destroying this whole family. You brought with you the deadly poison. During your stay at Wentworth, you had ample time to consider the extreme wickedness of your intentions, and the danger to which you were exposing yourself; still you falter not in your purpose, and in a short time you return to carry out your plans and sacrifice your victims. An experiment is to be made; the efficiency of your poison is to be tried; and the helpless, innocent boy is selected. He is left in your care with all the confidence of a mother. He plays at your feet, he prattles by your side. You take him up and give him the fatal morphia; and when you see him sicken and dizzy, and stretching out his little hands to his mother, and trying to walk, your heart relents not. May God soften it.

But your experiment had succeeded. The power of your poison had been fully tested, and the next day after the grave closes over your innocent victim, you commence anew your deeds of death; and he who had always called you sister, and esteemed and loved you as such, and she who had ever treated you with kindness and affection, who had witnessed the struggles of her dying child and whose heart bled with anguish at its sudden and most cruel death, are barly rescued from a similar fate at your hands.

But we forebear to dwell longer upon this most painful recital—made doubly painful when we consider your age and your sex. Our duty towards you and the outraged laws which you have violated, is nearly completed. You are hastening to a higher tribunal, at which you must meet that murdered and innocent boy; for although you have swept him from an earthly existence, his soul still lives. And although your life may pay the forfeit of your crime, yet your immortal spirit will never die. To God we commend you for mercy. He has power to punish and power to forgive; and we beseech you, as you value your immortal soul, to make your peace with him—to flee to that Saviour whose blood can cleanse from all sin.

The Court now pronounce upon you the solemn sentence of the law—which is this:

"That you be taken hence to the place of your confinement, and that on Thursday, the thirtieth day of August next, between the hours of 10 o'clock in the forenoon and two o'clock in the afternoon, within the walls of the prison in this county, you be hanged by the neck till you are dead—and may God, in his infinite compassion, have mercy on your soul." [Amherst (N. H.) Cabinet.

WORCESTER'S DICTIONARY.

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